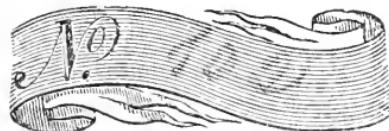


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# YOUTHFUL PILGRIMS:

OR,

## MEMORIALS OF YOUNG PERSONS

OF THE

### SOCIETY OF FRIENDS.

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"AND HE LED THEM FORTH BY THE RIGHT WAY, THAT THEY MIGHT  
GO TO A CITY OF HABITATION."—Ps. cvii. 7.

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PHILADELPHIA:

PUBLISHED BY THE

ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS  
AND USEFUL KNOWLEDGE.

1859.

## N O T E.

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*These memorials of young persons have been selected from the volume entitled “YOUTHFUL PILGRIMS,” published in York and London in 1854. The Preface is a reprint of the one in the English edition, with the omission of a small part which referred to those portions of the volume not included in this selection.*

## P R E F A C E.

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IN offering this little collection of memorials to the notice of young persons, particularly those connected with the Society of Friends, a few introductory words may be permitted us.

From age to age there has already appeared a continually augmenting cloud of witnesses to the power of true religion, and there might seem to be no need of any additional evidence to its reality and value; yet a few fresh instances of its efficacy to support the mind in life, and at the approach of death, taken from the ranks of our dear young people within the last few years, may not perhaps be examined without profit. They attest, as we apprehend, the soundness of our christian profession, its identity with that of a former period of our history, and its oneness with the glorious gospel of Christ. They exhibit the practical application of the principles of christianity to the life and conduct of the believer, show us the supports which are underneath him in the hour of

sickness and trial, and afford a glimpse of the blessedness of those who “die in the Lord.”

May the example of these, who, “through faith and patience,” exercised for a little season, “have inherited the promises,” be a fresh encouragement to our youthful readers to pursue that path of self-denial, and of service to God and our fellow men, in which he who follows his Lord with single-hearted dedication, being “not conformed to this world, but transformed by the renewing of the mind,” finds it his privilege to walk. May they be kept amid the temptations and trials which mark the present period, firm to their principles, true in their allegiance, and not wanting the courage in humility to confess their Lord before men. Confiding in his directing care may they not attempt to limit the Holy One in any of his ways of working, but be engaged individually to seek to know his will, and in such manner as He is pleased to require, to “put incense before Him and the whole burnt sacrifice upon His altar,” recollecting that it is those who confess their Lord before men whom He will acknowledge in the great day of account.

Several of the memoirs have appeared before in the Annual Monitor, but in most instances additional matter has been kindly furnished by the friends of the deceased; and some of them have been entirely

re-written. A few of the accounts have not been before published.

Our heavenly Father deals variously with his children, according to his different purposes respecting them. He who gathered these in his arms and carried them in his bosom to their heavenly rest, is in unutterable love seeking to bring into his one fold, all who hear his voice. And if he do not thus early remove them from trial and service, he will incline their hearts to follow him, enable them to go in and out before him as examples to his flock below, and finally in his own good time, take them to his fold above, to go out no more for ever. May these look up to Him in frequent and fervent prayer, and cherish those influences of His spirit which show them their fallen nature, the necessity of holiness, and the all-sufficiency of that redemption which is in Christ Jesus, the only Saviour.

May this little volume be the means under the divine blessing of bringing home to its readers the great uncertainty of life and the vast importance of being prepared for the life to come. May it remind them that at such an hour as they think not, they may be called upon to render an account of their stewardship of the various talents entrusted to them. We would entreat them not to be found amongst those who may have to regret that they did not

earlier dedicate their hearts to the Lord, and come into the enjoyment of the blessings offered in the gospel.

The soul that is at peace with God, reconciled to Him through Jesus Christ, has its best affections in the most lively exercise, finds its pleasure in the performance of the various duties of life, has a large capacity for the enjoyment of all the blessings which a bountiful Creator has spread around, and can adopt the language “Blessed be God that daily loadeth us with benefits, even the God of our salvation.” Whilst by faith such are often permitted to see that the cup of earthly gratification, even though it were filled to the brim, is as nothing when compared with that fulness of joy which is in the presence of God, and those pleasures which are at his right hand for evermore.

The call may sometimes in great mercy be renewed even at the eleventh hour, but there is a peculiar sweetness and freshness in the *early* visitations of Divine love when the voice is *first* heard, “My son give me thy heart.” Beloved young friends, whilst the call is heard, let your filial response be in the spirit of a christian writer, “Give me thy heart, Lord, didst thou say? It is Thine by debt, by a long and incalculable debt of gratitude which I owe thee, and dost thou call it a gift to thee? Lord, draw it to thyself, and keep it with thee for ever!”

# MARY OVENS PALMER,

OF

LONG SUTTON, COUNTY OF SOMERSET.

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MARY OVENS PALMER, daughter of William and Mary Palmer, was born at Long Sutton, in the county of Somerset, on the 1<sup>st</sup> of 5th month, 1822. She was of a lively and very affectionate disposition, disposed to look on the bright side of things, and possessing great firmness of purpose.

In very early life, her mind was graciously visited by the tendering influences of divine love, and her spirit was in measure made willing to give up all for Christ's sake. But the temptations of the enemy, and the allurements of the world, often prevailed in turning her aside from the path of simple devotedness to her Saviour; and she had afterwards deeply to regret the loss she had sustained in not yielding more full obedience to the heavenly call. It appears, however, from memoranda, left behind her, written at different periods of her life, that she was often earnestly engaged to maintain the struggle against the evil of her own heart, and by the help of the

Holy Spirit to give herself more entirely to the service of her Lord.

The following rules, which she laid down for her conduct, when about seventeen years of age, were found in her Bible after her decease :—

1. To endeavour to rise early when health permits, and always to spend a portion of time in reading and prayer.
2. To endeavour to encourage a spirit of love and forbearance, and to avoid indulging in vain conversation, and to make the most of my time.
3. To avoid slander, and particularly giving opinions on ministering friends and others who are in office, as it is contrary to the spirit of the injunction, “render to all their dues.”
4. Be kind to the poor when there is an opportunity, and speak for the cause of truth, and be careful that my own conduct may not be a cause of stumbling to any.
5. Avoid light reading, as it is a waste of time, and an injury to the mind.
6. To endeavour to maintain a spirit of prayer and watchfulness, that the monitor within me may be heard and complied with.
7. At the end of each day to be careful in self-examination, and to maintain a humble sense of my own weakness, for of myself I can do nothing; and every good thing must come from Him, who alone is the author of good.
8. And finally to be frequent in prayer, fervent in love, remembering that we have a cross to bear, a

work to do, and that the Bridegroom will soon come, when the Book of Life will be opened, and all good and evil will be brought to light.

Lord Jesus, I cannot perform one of these rules of myself : be thou, I beseech thee, my helper and my strength. Amen.

The following extracts from her memoranda show her watchfulness over herself, and her honest endeavour to comply with the rules which she had thus laid down for the regulation of her conduct : —

“ Rose early this morning and spent a portion of time in reading and prayer, and throughout the day endeavoured to avoid vain conversation and waste of time.

“ I hope I have tried to encourage a spirit of love and forbearance.

“ Have spoken against a person when I might have held my peace.

“ Neglected to speak against the wickedness of lying when there was an opportunity.

“ Have avoided light reading.

“ Have not been particular enough in trying to maintain a spirit of watchfulness and prayer.

“ Have retired this evening for the purpose of self-examination, and have endeavoured to feel my own weakness, and whole dependence on Jesus for every serious desire.

“ This day has passed very unsatisfactorily ; my heart has been estranged from God to the world and sin.”

5th mo. 16th, 1841, she writes : “ This day my

beloved cousin is carried to the silent tomb ; she left us for an eternal abode on the 11th, fully prepared to enter into those joys which surround the throne of the Lamb. O my God ! while we mourn for her loss, grant that we may not murmur at thy decree ; rather enable us to praise Thee, that in thy judgments thou hast remembered mercy ; I have often said before Thee, That I would serve Thee unreservedly, but my resolutions are like the morning dew. In Thy strength O Lord, enable me to resolve again to be thine ; accept my heart, now I am young, and be thou my guide, that when my awful summons may arrive, I too may be found with my lamp trimmed. Lord, am I sincere ? if I am not, O make me so ! Let me not deceive myself."

In writing respecting her beloved daughter, her mother tells us that she was exemplary in not speaking to the disadvantage of the absent, and careful not to give offence to any one ; if she thought she had spoken too quickly, she would soon correct herself, and often with tears ask to be forgiven.

She took much interest in visiting the poor at their own homes, endeavouring to alleviate their sorrows, by administering to their outward necessities, and by reading to them from the Bible and other religious books.

In the early part of the year 1844, she was attacked with inflammatory rheumatism : from that time her general health declined, and the medical men gave it as their opinion, that the lungs were extensively diseased.

With a view to the benefit of her health, she left home in the Fourth month, 1843, on a visit to her relations in Somersetshire. Whilst on this visit, she passed through much mental conflict. To one of these seasons she particularly referred after her return, when conversing with two of her brothers, telling them, that while she was sitting alone in her bed-room, under the full conviction that her time here would not be long, she was quite overcome with a sense of her unfitness to die, and felt as it were, shut out from the mercies of her Redeemer: she thought it was impossible to sustain the conflict any longer, and was ready, in despair, to give up all hope of being saved. But He who had convinced her of sin and transgression, knew what she was able to bear, and, at this point, mercifully supported her. On the next day, her relations, with whom she was staying, received a religious visit from two friends travelling in the ministry. One of these friends was led to address her, very strikingly, on the state of mind she was then in, and encouraged her to trust in Him whose mercies fail not.

Although her health had varied during her absence from home, it was evident that the disease was making progress. She returned to Reading on the 9th of the 8th month, considerably reduced in strength: after this, she got out to meetings a few times, but had soon to yield to rapidly increasing weakness.

About a week before her decease, a friend who called to see her, was introduced into much sympathy

with her; and believed it right to mention to her the sense she had of her condition. The dear invalid, after a pause, and in much tenderness, expressed, as near as the words could be remembered, as follows : — “Thou seemest to have such a clear sense of my state, that I want much to tell thee how it has been with me. My mind was very early visited ; and when at school, I was sensible of the goodness of the Lord ; but like too many others, I wandered away from him, and scarcely thought that many little things I then felt about, could be noticed by such a *great* and *gracious* Creator : thus the world and the things of it, drew my heart from dedication to him : still his goodness and mercy followed me year after year ; again and again I was humbled, and desired that I might love and serve him. I think that I believed in Christ, and that I could only be saved by him ; but I was continually wandering from the teachings of his Spirit, and therefore I made no progress.”

After a pause, she added :—“For nearly two years past, I may say, the *bent* and *intent* of my mind has been to endeavour to love and serve the Lord ; but I have not kept close enough to the leadings of his Spirit, and therefore have never attained *unto* that which he designed for me. Since my illness, I have felt these things deeply ; and during the time of my absence from home, I was often brought very low and much discouraged. I almost despaired of finding mercy, my sins and transgressions had been so many ; but the Lord dealt very graciously with me, and he has been very merciful, and, I trust,

sanctified my heart by his Spirit: and as I lay this morning, it did seem as though all my sins were forgiven, and my transgressions cast into the depths of the love of God in Christ Jesus; and I believe this illness is designed to be a blessing to others, as well as to myself; but it is all of the Lord's mercy." She then adverted to many young people of her acquaintance, and said:—"There are some of them who have been often visited, and their minds tendered; but like myself, they have wandered from the Spirit of Truth, and not made progress; and I hope that they may be instructed by my experience; for nothing will do but an entire surrender of heart."

About this time, speaking to her mother of some near relations, she said:—"If I should not have an opportunity, tell them to 'seek first the kingdom of God,' and they will have enough of this world's goods; and oh, what are all the riches in this world without religion?"

She expressed much concern for some of her young friends, and sent messages of love, &c., desiring that they might be faithful to the pointings of truth in their own minds. She wished to see two or three of them, and requested that they might come separately; to these she gave suitable advice; to one of them she expressed the advantage he would derive by setting apart a portion of each day to read the Scriptures, and for silent retirement.

The last First-day before her death, all her brothers being at home, she desired that the family might meet in her bed-room during the morning,

when, after a time of silence, she expressed the necessity there was for those around her, to give up their whole hearts to serve their Creator in the days of their youth. “No half measures will do; it must be the *whole* heart.” She continued:—“I once thought, dress and address were of little importance, but I do not think so now: until I was made willing to give up all, I could make no progress heavenward. I want you all to come to me in heaven—you will endeavour to come to me, won’t you?” She also expressed a desire, that should her beloved relations attain to some religious experience, they would not forget “the little ones,” saying, “It is those that want encouragement.”

She then, after a pause, requested to have the thirtieth chapter of Isaiah read, and on coming to the twenty-first verse, “And thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left,” she said, with great earnestness, “There, that is what I want you to attend to.”

She expressed her affectionate interest for her mother, in the prospect of her being left without a daughter, and commended her to the tender care of her brothers, adding, “She has been a kind mother to all of us.” To a young friend, an inmate in the family, she said, “Be kind to mother when I am gone, she will want attention.” And at another time she addressed her beloved parent to this effect, “I thought I should have been a comfort to thee in

thy old age, but as the Almighty has been a husband to thee, so he will supply the place of a daughter."

Her weakness increasing, she passed much of her time in dozing, but remarked, "When I awake, comfortable passages of Scripture press on my mind." At another time she said, "Had it not been for the Scripture promises, I must have given up the struggle long ago, but I cannot doubt the truth of them. I cannot doubt that I shall be saved at last, but it will be through mercy, all mercy." On a cousin taking an affectionate leave of her, she said earnestly "pray for me; I cannot think," alluding to the difficulty of fixing her thoughts, from extreme weakness.

To the same relative she expressed, at another time, how happy and comfortable she was, "having felt her Saviour very near to her all the day."

For two or three days before her decease, she was unable to converse much with those around her; but at times the sweet serenity of her countenance indicated that all was peace within; and the last words she was heard distinctly to utter, were, "Jesus is very precious to me." Thus her spirit passed away, we reverently trust, to one of those mansions in the Redeemer's kingdom, which he has, in adorable mercy and love, prepared for those whose sins have gone beforehand to judgment, and whose robes have been washed, and made white in his blood.

ANN ECROYD,  
OF  
LOMESHAYE, COUNTY OF LANCASTER.

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ANN ECROYD, the daughter of William Ecroyd, of Lomeshaye, in the county of Lancaster, was born on the 16th of 7th mo. 1822.

From infancy, her constitution was delicate, and when nearly thirteen years of age, she had a severe attack of typhus fever, which for several weeks rendered her life very uncertain. In a few months, however, she was favoured to recover her strength, and was well enough to be again placed at school to finish her education. Her return home, to form one of the family circle, was hailed with much pleasure, as she was of an affectionate disposition, and of very lively spirits; and her general conduct and demeanour was such as to gain the esteem and love of her relatives and friends.

In reference to this period of her life, she writes, "In my younger days, I at times fell into temptation so far as not to speak the truth. One instance I well remember, which has since given me much pain

and sorrow of heart, but which, through the mercy of my Saviour, who is ever ready to forgive, will, I humbly trust, be blotted out. Whilst I was at school, I do not know that I ever told a direct untruth; but I was very much given to an impertinent manner of answering my teachers, and to doing things which I knew to be contrary to what they told me to be right; and in this way I gave myself up to the evil one."

Soon after she left school, the decease of a dear cousin, near her own age, was a close trial to her; she thus notices this event, "2nd mo. 1840.—After the death of my dear cousin, I felt very low. The thought of one so young, like myself, being called away from earth, and that I might be the next, flashed across my mind; but things did not then take that root that was needful to bring me to a sense of my poor lost state. Oh that it had wrought upon me that which I fully believe was designed; viz., to bring me to see the need of preparation, even in youth, for an eternal state."

Her feelings, at the period when her health began to decline, are thus recorded by herself: "In the spring of 1841, it pleased Divine goodness, who alone knoweth best what is good for the children of men, to afflict me with a cough, which, not abating towards the end of the year, it was thought best to consult Dr. \_\_\_\_\_ of Leeds, whither I accordingly went. He told me that he could not flatter me; he thought there was decidedly disease of the right lung, but that with great care, it might for the

present be retarded. My feelings at that time were not very poignant; I was induced to hope the complaint was not so bad but that it might be removed; still the thought of eternity would often flash across my mind. My dear friends were, I dare say, more anxious than I; not that I felt peace of mind to be my portion, but my hopes were in the doctor's skill: truly I was trusting in nothing but a fleshly arm.

In order to be more immediately under Dr. \_\_\_\_\_'s care, I remained three months at the house of my beloved uncle, J—— T——, who has since joined the glorious company in heaven. He was one for whom my dear father retained a strong affection, having spent a large portion of his youth under his care, and these thoughts strengthened my love. He was truly a gentle, humble, and at the same time a firm friend, and worthy of great respect. I remember he used often to mix good counsel with cheerful conversation, and his remarks were very instructive to me."

In the spring of 1843, an attack of inflammation of the lungs increased the anxiety of her friends, and she was much concerned herself; "But," she writes, "my heart remained hardened like Pharaoh's, and after the attack subsided, I settled down again as before, not remembering my former mercies. Oh! were it not that the Lord is a long-suffering God, how could I hope, after all his former visitations, that He would forgive?" In reference to a journey, undertaken in the summer of 1843, for the promotion of her health, she records, "I returned home re-

cruited in body, but not at peace in mind; still longing for the time when I could live more entirely to the Lord."

Whilst watching with anxious interest and solicitude the alternations in their beloved invalid's state of health, her friends were thankful in believing that these trials were blessed to her, that her religious impressions were gradually deepening, and that her affections were more intently fixed on those things that pertain to salvation and to eternal life. Her religious experience is in some degree exhibited in the following extracts from her memoranda:—

"1st mo. 1844.—Had a visit from my dear friend ——, who had scarcely recovered from the rheumatic fever, but he came to dine here that he might see me. Oh! I hope never to forget the arousing manner, truly searching, yet persuasive, in which he was led to address me; assuring me, that by a humble prostration at the footstool of the Lord, and in that alone, we must find mercy; and that my affliction would thus be sanctified to me. The Lord was not a hard master, if we would only give up: He does not afflict willingly, but only chastises that He may show His love to us, &c.

"6th mo. 1844.—Though at first I might treat ——'s close remarks with a high spirit, yet He who visiteth the children of men by his power, and is able to soften their hearts and bring them into subjection to his will, has from that time caused me to desire sincerely, I trust, to be able to look unto Him in faith, and that He would show me what He

required. About this time, on attending meeting, a friend stood up with these words—‘Thy whole heart, my son, my daughter,’ adding that the Lord required the *whole* heart. Well! I thought, that is what I wished to know; and I felt almost to tremble. Thus was the Lord’s mercy again and again extended. The following winter I was mostly confined upstairs; my mind still in an unfixed condition, as it were striving betwixt hope and fear. I longed to be able to say in sincerity the Lord’s prayer, and to call the God of Jacob *my* Father.

“4th mo. 12th, 1845.—In about a fortnight after coming to Leeds, I was taken poorly. Though I might appear cheerful, my mind was much distressed at times. On one occasion, when attending meeting hearing this message, ‘To-day if ye will hear my voice, harden not your hearts, &c.’ delivered as it were to myself, by the same minister from whom I had heard it before, I almost wished (though how wicked it was, and I am ready to shudder when I think of it) he would not always repeat that call, and that I had not heard him. Thus, when the mind is under sin, how does it dislike to be told of its danger; yet still, though very unworthy of such a proof of Divine mercy, I was favoured before the meeting broke up, to lay hold of a little hope and encouragement from this passage, quoted by another dear friend, ‘When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord! will I seek.’ I cannot help thinking these words were intended to be a warning and an encouragement to me, as I do

not in general retain passages in my remembrance, and yet these often recur to me. When thinking of leaving Leeds, inflammatory action, about the region of the heart, appeared, and oh! what I felt in my mind at these times when left alone! How did I crave of my heavenly Father, that He would look with mercy upon me, and forgive me my sins! And this query—‘What shall I do to be saved?’ would at times arise, when my heart was overflowing and the tears streaming, though the cause was only known to the Lord and to myself.”

During this illness, she on one occasion observed to a beloved relative, that she thought she should not get better; and added, “If I don’t, what will become of me? Oh! what must I do? What must I do?” She was recommended to look unto Him who had given her to see her unfitness to stand in His presence; with whom there is forgiveness, and plenteous redemption. “But,” continued she, in deep mental distress, “do pray for me.” Her attention was directed to the Lamb of God, that taketh away the sin of the world; and she was encouraged to look unto him who had so mercifully followed her, believing that He who had begun a good work in her heart would carry it on to perfection; as it is promised, “A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.” After a pause, with a countenance strikingly expressive of gratitude and love, dear Ann exclaimed, “He will bring forth judgment unto truth, I can believe, and

finish the work begun. Because of his mercy he saveth us, and his mercy endureth for ever."

In the 8th mo. 1845, during a severe dropsical affection, which greatly increased the apprehensions of her friends, as well as her own, she did not experience that sense of acceptance which her soul longed for, as is evinced by the following remark: "When in the 8th month, I was so ill that I scarcely knew whether a week longer might be my portion here, oh! how was I pained to think that I might have to part from those loved ones on earth, perhaps for ever; but that would have been nothing, could I have seen one ray of hope for myself, to join them in an enduring and better country. But the God of compassion, whose mercy fails not, knew my heart, and in his adorable goodness, was pleased once more to restore me."

"11th mo. 8th.—I have often desired of the Lord in former days, as well as at the present time, that He would be pleased to show me in what way I could best serve him, seeing that I was not permitted to do exactly as others, in assembling with my friends for the performance of public worship, &c. &c., though I have felt him to be near when sitting alone; and I believe it is shown me that I must endeavour to be an example of meekness, and patiently bear any thing that may not exactly accord with my own feelings, even though these should be right, believing that in so doing I shall please my heavenly Father.

"9th.—The saying has been brought to my remembrance, "Out of the mouths of babes and suck-

lings thou hast perfected praise ; ” and truly I have at times been so sensible of the great love and mercy of the Lord, that I could not sufficiently set forth his praise ; and may I not at this time acknowledge that my prayers for faith and love have been answered, though it may have been through suffering ? The cruel enemy is ever ready to lay hold of us in an unguarded moment ; but thou, oh Lord ! knowest my desire ; and glory be to thy excellent name ! thou hast not suffered him altogether to prevail !

“ 10th.— Felt sorrowful at times to-day. My former sins and iniquities have often been brought before me, causing me much sorrow. I have craved forgiveness, for my Saviour’s sake, and hope and pray that each fault may be brought to light, that there may not be anything unrepented of, at the awful day of account. And I do sincerely desire to be kept in thy fear, O Lord ! for as the Psalmist says, “ the fear of the Lord is clean, enduring for ever.”

“ 11th.— More peaceful to-day, especially after reading this morning, when the encouraging language of Paul to the Colossians particularly struck me, where he says, “ You that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, &c.” And may not I also through mercy be permitted to count myself one of those who lay hold on the Saviour as their Redeemer and Sanctifier ? Yes, truly, and I do desire to “ continue in the faith grounded and settled, that true and living faith, which worketh by love ; it will be well for me fre-

quently to ask the question, Dost thou love the Lord in sincerity, or not? and does thy daily walk prove to others, as well as to thyself, whom thou art desirous to serve?"

Although appearing to those around her to be preserved in much patience, the struggle with her own heart and the tenderness of her conscience, are indicated by the following entries:—

"12th.—Felt this morning quiet and peaceful; but in the afternoon, to my shame, gave way to a little of that spirit which requires to be subdued, for which I have felt, and do feel, much sorrow. I have prayed to my heavenly Father that, for the sake of my Saviour, he would be pleased to forgive me, and also be graciously pleased to help me to overcome my failings; for "except the Lord keep the city, the watchman waketh but in vain." And whilst I am thankful for having been given to feel my own sins to be grievous, I have desired that the Lord would make known his love and mercy to all our beloved family, that they may taste and see his loving-kindness, love Him in sincerity, and be made willing to bear his yoke, which will be felt to be indeed easy, and light; far more so than I could have imagined; and my greatest regret is that I did not bear it sooner.

"13th.—I enjoyed a comfortable day; far more than I deserved, after my unwatchfulness yesterday. Truly, the Lord does not reward according to our deserts, or I should have felt very low and poor; instead of which I was favoured, I thought, to feel

his power to arise in my heart during a little time spent in silent waiting before him. I desire patiently to wait for his Spirit to influence my heart, that my will may in everything be brought into subjection to his Divine Will.

“16th.—Most of this day, solid peace atttended me. During the time I sat in silence, when our family were at meeting, I was enabled to make covenant with my God. Knowing that we can do nothing of ourselves, I desire to wait in humble hope, firmly believing that in his own time, which is the best, he will strengthen me. I find the enemy ready at all times to draw me by his cunning crafty devices into sinful thoughts. Oh! my God, be pleased for thy dear Son’s sake to enable me to discern between the voice of the Beloved and that of the stranger: thou knowest I desire nothing short of true and vital religion; for what will anything else avail in the hour of dissolution? truly nothing! My trust is in the unmerited mercy of my God, through the mediation of my Saviour, whom I feel as if I could not sufficiently love and adore.

“19th.—Felt very low and discouraged, part of to-day; but on reading a Psalm, I was revived, and also encouraged on hearing part of Luther’s Life read; wherein he displayed such love and confidence in his God in the hours of his greatest extremity, I felt ashamed of myself for having so soon given way to despair. I have prayed unto the Lord that he would be pleased to increase my faith.

“23rd.—Whilst sitting in silence to-day, desires

arose that I might be enabled to worship acceptably, in spirit and in truth. I believe that the worship which is approved by my heavenly Father is, to love, honour, and adore him ; to acknowledge Christ in all things, as Head over all, and to obey his requirings ; that He may have our whole heart, for He is a jealous God, and will not have the honour, which is alone his due, given to another.

“ 29th.—What a mercy it is to have a High Priest holy, harmless, and undefiled ; one who never sinned Himself, and yet is touched with a feeling of our infirmities, and knowing that He who was pure, suffered for our sins, should we not the more cheerfully suffer wrong from our fellow-mortals, and seek to follow in all things our Holy Pattern, even Jesus Christ our Saviour ?

Ann Ecroyd was long an invalid, and passed through much bodily and mental suffering, yet she was *remarkably cheerful and lively*, and showed great energy of mind and consideration for others, in the useful employment of her time and attention.

“ 12th mo. 20th.—Referring to an occasion on which she thought she had been unguarded in social intercourse, after expressing her desire to be preserved from grieving the Holy Spirit, she adds, “ Oh ! my soul, strive after more watchfulness and soberness in future ; at the same time, I should be very sorry to cast anything like gloom over those around me ; for I consider a life of religion,—of doing the will of our heavenly Father, is not a gloomy life ; far from it : it gives ease and true peace to the

mind, and consequently life and light to the spirits. But there are seasons when the weightiest considerations ought more particularly to impress us. And now I earnestly crave of my heavenly Father, for his dear Son's sake, to help me to keep my mind more under restraint, that I may be preserved from injuring the good cause in any way.

“24th.—Meeting-day. It was brought before my mind how Esau was tempted for a morsel of pottage to sell his birthright; and how we in like manner might be tempted to part with our soul’s peace for the love of the world, and the things of it. I fear I did not feel sufficiently humbled with this thought, as I had afterwards, during the day, sorrowfully to lament, having in some degree yielded to impatience of spirit mixed with pride and selfishness.

“28th.—After endeavouring silently to wait upon the Lord, I was enabled to pour out my soul in prayer before Him, that he would be pleased to strengthen me for the day’s work, whatever it might be. Afterwards, on reading the prayer of Daniel for the restoration of Jerusalem, this part of it particularly struck me, “We do not present our supplications before thee for our righteousness, but for thy great mercies.” Truly we have no righteousness to call our own; we are unprofitable servants, even when we may have done our duty.

“31st.—During the past year I have been twice brought to the brink of the grave, with a soul little fit to be called to its account; still has the Lord, in his unbounded mercy, been pleased to restore me.

Oh ! righteous Father ! I earnestly entreat of thee a continuance of thy favours ; that if thou in thy wisdom shouldst see best to lengthen out my days on earth, they may be devoted to serving thee with my whole heart, in whatever way thou mayest see fit. But if it be thy will to call me from time, may I be fully prepared for the change ! and resigned to part with all dear ones here, in the joyful hope that in thy great mercy, and for thy beloved Son, my Saviour's sake, we may be reunited in the realms of peace and love. Be pleased, oh gracious Father ! to increase daily my desires after a further and deeper knowledge of thy blessed truth, and may I with a sincere heart, ascribe unto Thee and the Son of thy love, all honour, glory, thanksgiving and praise, now and for evermore. Amen.

“ 1st mo. 1st, 1846. — Desires arose to the Lord, that He would be pleased to enable me to spend the coming year should it be granted me, in closer and nearer fellowship with Him, my Redeemer and Sanctifier ; and that He would increase my faith and patience, and grant me more of his Holy Spirit ; so that I may feel a deepening in the life of true religion, and consequently an increase of all Christian graces. He alone can prepare my heart for such blessed results. And may love to my heavenly Father and his Son be the foundation of my desires and actions ; and thereby a similar feeling will be ensured towards my fellow mortals, all the world over, and a closer feeling to those of my own family and faith.

“ 18th.—Have felt more peaceful to-day, and more of the love of God shed abroad in my heart. How I long to know more of his love, and of his power in my heart, so that with his help, I may walk before him as is well-pleasing in his sight; that I may know fear to be put aside, and love to reign instead; then shall I be able to look forward to the end of time with joy, and true peace will attend me. Enable me, oh my gracious Father! for thy Son’s sake, and thy mercy’s sake, to attain to this true peace with thee. Clothe me with the mantle of my Saviour’s righteousness, and then I shall be safe! Grant me faith and patience to the end, whether it be sooner or later, and prepare me for it. Grant me, O Lord! resignation to thy holy will, whatever it may be; and strengthen me to hold out to the end, whether mine be a state of suffering, bodily or mentally, or both. It is the not holding out to the end I most fear. But why these doubtful fears? Hath He not said, “I will never leave thee nor forsake thee?””

“ 2nd mo. 8th.—These lines express my present feelings and desires:—

“ Lamb of God! we fall before Thee,  
Humbly trusting in Thy cross,  
That alone be all our glory,  
All things else are dung and dross;  
*Thee* we own, a *perfect* Saviour;  
Endless source of joy and love:  
*Grant* us, Lord! thy *constant* favour,  
Till we reign with thee above.”

“ 15th.—Oh! the love of God! How do I long  
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to love him more, and to feel more of his love shed abroad in my heart! — true love. When contemplating what the Lord has done for me, in many, many ways of late time, I am almost lost in admiration of his goodness! Under a feeling of unworthiness and littleness, this language often arises in my heart, “What shall I render unto the Lord for all his benefits?” What can I do for one who hath done so much for me? Oh! my heavenly Father! (for I now feel as if I could truly say, Father) if thou shouldst see meet still more to strengthen my weakly frame, let me not relax in my endeavour to live daily in thy fear, and to seek thy face; that so whether my life be longer or shorter, I may at last join that happy number, who rejoicing in thy love, sing praises—high praises, to thee and to the Lamb.

“My rambling thoughts are often a great trouble to me; at times I am almost despairing; they will intrude, in spite of any effort of mine. Thy help, dearest Saviour, can alone avail, and I do crave it; that I may thereby be enabled to overcome; and that there may also be a daily striving after more true holiness.

“27th.—How very busy is Satan! Oh! may I be preserved from being overcome! Merciful Father, for thy dear Son’s sake, help me; let him not prevail, but enable me to overcome him. Teach me thy will, O Lord! Lead me in a plain path, and what I know not, teach thou me! This evening I have felt, I trust, true desires to love the Lord; and will he not enable me to do so? His promises are said to be

sure. Oh! protect and help me; guide me in thy truth, for I desire to do thy will, and to be resigned, either to life or death. Oh! that I could feel that peace which was formerly my portion; the Lord has been pleased to hide his face, as it were, and my prayers seem as nothing; my Bible does not feel to yield me that consolation it formerly did, and the enemy is doubly busy; yea, I almost fear he will overcome: but still *through all* there is a glimmering of hope, that in the Lord's time, I shall find peace. Oh! if I have been endeavouring to climb up into thy kingdom, by an easier way than that which thou hast appointed, be pleased to lead me into the right way, and in thine own time grant me true peace;—till then faith and patience.

“3rd mo. 5th.—A beautiful morning! the birds are warbling in the branches; I love to hear them and think of Him who created all things, and who is, I trust, my Father and their's also; and although I may not now feel as if my heart was able to join in so sweet a melody, still may I not hope, that he who can change things in the twinkling of an eye, will, when it seemeth Him good, enable my now drooping spirit to sing praises to his name?

“28th.—I am at times almost doubtful whether I am in the right path; and when I recur to my former very peaceful feelings, think whether I was not then mistaken. No, surely! they were of God and from Him. And are not these doubts permitted to try my faith? I believe they are. May I remain firm, that when these trials are overpast, my faith may be

steadier and stronger; Oh that they may be rightly endured! Trust in the Lord, O my soul! at all times. This passage from the Psalms often arises in my mind, “Cast thy burden upon the Lord, and he shall sustain thee.”

“4th mo. 5th.—The last few days I have felt the love of God shed abroad in my heart; and at times a longing to leave this world and all its cares; and as if even I might hope through my Saviour’s love and mercy, to be admitted into heaven itself.

“12th.—Frequent are my desires in secret to the Lord, that he would be pleased to make his will clearly known to me, and strengthen me to perform the same to his glory. And this is the language of my heart this morning:

“My life, if thou preservest my life,  
Thy sacrifice shall be,  
And death, if death shall be my doom,  
Shall join my soul to thee.

“5th mo. 7th.—This day I was at our Monthly Meeting at Crawshaw-booth. I have not attended one at a distance for, I should think, two years. I felt it a privilege once more to join my friends, and I do desire that I may profit by it. How awful if I do not strive to do so!

“20th.—The last few days my mind has been much concerned that I may be enabled to know the will of the Lord concerning me; and this morning I have prayed that He will be pleased to forgive my former ignorance. O how I sorrow at times, when I

bring to remembrance past favours, and think that if I had been more thoughtful, and given them that place it was my duty to do, I might have been a useful member of society ;—but now I seem useless. What would I not part with, if I had my strength as formerly ! I long to go to meetings as usual, but cannot. O that I may learn wisdom by my former foolishness ; and may the Lord be merciful unto me ! Yea He has indeed been merciful in that He has not cut me off, but has given me to see the wickedness of my former doings. For all these his mercies, may I endeavour to bless the hand that has chastened me, and patiently to submit to His holy will.

“ 24th. — Have felt poorly the last few days. I desire to be patient. O Lord ! grant me an increase of patience ! Fears have arisen that I do not seek sufficiently earnestly unto the Lord, or not rightly. How stripped do I feel ! as if at times I could not collect my thoughts on serious subjects as I ought. I desire to be ever on the watch, to discern when the enemy shall lay his snares to tempt or intimidate me. O how have I desired that my afflictions may be the means of drawing me to Christ, that He may do with me what seemeth him good ! I am a poor, weak, frail creature ; and I feel truly thankful that I have a compassionate Creator and Redeemer, who I humbly trust is touched with the feeling of my infirmities, and into whose hands and good keeping I freely surrender myself. O that I may be able to see my sins of omission as well as commission blotted out ! Dear-est Saviour ! forgive them all.”

From this time she suffered from inflammatory action, and had a good deal of rheumatic pain for several days, which confined her mostly to her bed, as on many former occasions. There did not appear any alarming symptoms until the evening preceding the day of her decease : when a high fever came on, which in a few hours was succeeded by a most profuse perspiration : this exhausted her greatly, and a rapid sinking took place. In reply to a query if she felt much pain, she observed that she was quite comfortable ; adding, “I hope it is not a false rest.” Shortly after this, a little before one o’clock, she very quietly breathed her last.

How precious is the evidence, that the earnest attention of this dear young friend to the great business of life was not given in vain. “Her loins were girded about, and her lamp burning.” “Blessed is that servant whom his Lord, when he cometh, shall find watching.”

## LUCY PEASE,

OF

CHAPEL ALLERTON, NEAR LEEDS.

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LUCY PEASE, wife of Thomas Pease, of Chapel Allerton, near Leeds, was the daughter of Joseph and Ann Fryer, of Toothill Grove, near Huddersfield. Her father was an esteemed elder of Brighouse Monthly Meeting, and there is no doubt that under the Divine blessing, parental care and influence tended, in no small degree, to the formation of her Christian character.

Of a retiring but cheerful disposition, with an engaging sweetness of temper, and possessing a refined and well cultivated mind, there was enough without those outward graces which she also possessed, to render her an object of interest and endearment to those around her.

In the year 1831, she was placed at Friends' School, York, where she remained four years, and she there exhibited the same amiable dispositions and conscientious conduct, which marked her course at home.

Before giving her heart to God with that *decision* which she afterwards manifested, she seems, in early youth, to have been made sensible of the convictions and gentle monitions of the Spirit of Truth. She struggled for deliverance from those sins which she felt to separate her soul from God, and on which, though small in the eyes of others, she had, in the years of her maturing Christian life, to reflect with sorrow and humiliation.

When about eighteen years of age, she appears to have been under strong religious impressions, and an illness which she had the following year, was the means of introducing her into still deeper baptism of spirit. She did not for some weeks recover her wonted cheerfulness; but having been led to implore pardon for past transgressions, her faith became strengthened in implicit reliance upon her Saviour, and she was enabled through the sanctifying operations of the Holy Spirit, to dedicate the remainder of her days to his service. That her prayers were graciously answered, was evinced by her consistent walk during her few remaining years. From this period she was in the daily habit of spending portions of time in private retirement. The following extracts from memoranda which appear to have been made at these times, are given in the hope of their being instructive to others :

10th mo. 19th, 1841.—Speaking of visiting the poor, and her pleasure in the occupation, she says, “Oh there is a joy, and peace, and comfort in visit-

ing the cottage of the humble believer, and it is deeply instructive too, to compare our many blessings with their privations, and see whether for all the gifts so bountifully bestowed, we are sufficiently thankful, and whether we are endeavouring to serve the Lord in proportion to all His benefits."

21st.—“Among other things which I would aim at, I would study to be always cheerful when in health, for the Christian who is looking to the Lord as his strong consolation, should always *endeavour* to maintain this state, even though he may not always be able to succeed, but may feel his spirits oppressed when he can give no reason for it. Religion is not a gloomy thing, as those who have not experienced its blessed influences may think, and as I have thought myself:—it is the sense of our sins which makes us dull or gloomy, and if we are permitted to believe that they are forgiven for Jesus’ sake, surely this ought to cause joy and gratitude.”

11th mo. 2nd.—“Oh for more diligent service to the Lord, for more *humility, faith, prayerfulness,* and watchfulness, to enable me to go on my way trusting in the Lord, and in the power of His might.”

5th.—“Bright hopes to-day that I shall yet be permitted to go on my way rejoicing that the Lord will not cast me off for ever, but that though he cause grief, yet will he have compassion according to the multitude of his mercies.”

10th.—“Day after day the Lord gives me health and strength. Do I spend the strength which the

Lord hath given me sufficiently to His service? Oh, rather, how far short I continually fall of that standard to which I would attain! Among other sins, I often detect myself in acts of selfishness, from which I think the true Christian should be exempt. This very evening I have to lament my failing in this respect. How many evils spring from selfishness! Is it not the parent of pride, and ambition and vanity? It leads us to many things which we have to grieve over. Dear Lord, strengthen me to guard against it, and help me to maintain the watch. Do thou aid me for Jesus' sake. How much need we have to put on the whole armour of God, that we may be able to stand against the wiles of the devil!"

13th.—"What a beautiful and comprehensive description of faith is that of the apostle, where he says it is 'the substance of things hoped for, the evidence of things not seen.'—Our God is invisible to us as mortals, but by the vital principle of faith, we believe that he *is* God, and that he is a rewarder of those who diligently seek him. By it too, we are enabled to feel the efficacy of the blood of the atonement, and the power of the Holy Spirit to strengthen and support through the journey of life; and further—we are enabled to see our Heavenly Father through his creation, and admire Him in His creature man, and in all the works of His hands,—for from the least of animated nature, to the very highest in the scale, through every varied form of creation, is to be seen the designing hand of an Infinite Intelligence."

"Oh for more of this living faith which would grow and increase.—'If ye have faith,' said our blessed Lord, 'ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, and it shall be done.'—"If ye have faith as a grain of mustard seed,"—showing that *true* faith from the very least beginnings, is capable of increasing so as to enable us, according to our need, to overcome *every* difficulty, even should it *appear* like a mountain."

18th.—"My birth-day!—twenty-one years completed in my existence. Oh! how have they been spent? I look back, and might be overwhelmed in the thought of how much longer and more actively I have served Satan than my God. But when I faint and am discouraged, it is well to remember that the time which is passed we cannot now recall, but can only pray that our sins—yes, grievous transgressions, may be blotted out through the blood of Jesus, and that we may be enabled to press forwards with double diligence. May I now, having known something of the blessed privileges of the Gospel, be enabled to endure hardness as a good soldier of Jesus Christ!"

21st. First-day.—"Attended our little meeting this morning, when I trust I was not altogether unprofitably occupied, but I would that I could abstract my thoughts more entirely from the world, and forget everything which in the least degree hinders my spiritual progress. But oh, how difficult is this attainment, for our enemy is ever ready to throw across our mind some thought, which may soon carry us far

away from true communion with heaven, if we are not ever on the watch."

It is delightful to observe in this young Christian a mind of activity and beauty, united with a soul devoted to, and watchfully walking before its God. How lovely and how influential for good is such a character in the various relations of life! Of her own power and attainments she had a very humble view, and on one occasion, in which she regrets they were so limited, she writes thus: "Is it a want of willingness to be content with those abilities which my God has given me? Perhaps my desire may spring from pride, *then* it surely *cannot* be right. We may believe that the *one* talent, if rightly employed, would receive the blessing, as well as the two or the five: according to our abilities, will the Lord require service at our hands, and we are never to despair because our attainments may seem so much below those of many of our fellow-pilgrims, but in humble hope are to press forwards. Would that I had more *confidence* in the mighty power of God's Holy Spirit, and yet feared to offend Him in the least degree, and then I should doubtless be enabled to overcome every temptation which might try me. Would that I were more willing that the Lord should do with me just as seemeth right to Him in His inscrutable wisdom, and that I never queried what can this mean? or what can that mean? when I am walking through dark paths, where there is no light to cheer. We are vain reasoners, and are often brought into a labyrinth of perplexity when we come to

question what some of the Lord's dealings can mean. *Our* part is to lie passive in his holy hand, and to have faith to believe, that *all* things work together for good to them that love God."

"We are reading J. Hutchinson's letters; they are most interesting and instructive. His path seems often to have been through dark valleys and through many afflictions, both outwardly and inwardly, yet 'out of them all the Lord delivered him,' and now I doubt not he is rejoicing amid the countless multitude in the presence of his God and Saviour."

12th mo. 5th. First-day.—"Attended both our little meetings to-day. I think I am not sufficiently thankful for the blessing of health. How many there are who would rejoice to meet publicly with their fellow-christians, to endeavour to worship God, but who are deprived of this by the precious boon of health being withheld from them! When we come to feel the loss of it, then we begin to estimate its value as a gift from God, and we can feel for, and sympathize with, those to whom it is denied."

"It seems marvellous sometimes, when we are permitted a taste of the joys of the believer, to think that heavenly things have not more hold upon us, that we cannot turn our minds to serious subjects frequently, with greater ease than we do; but this is accounted for, when we remember that we have a cruel enemy ever on the watch to turn away our hearts from our God, ever ready when *our* watchfulness is at a low ebb, to take us captive almost un-

awares, so that we are loudly called upon to ‘watch and pray that we enter not into temptation,’ since, though the spirit may be willing, the flesh is weak.”

“I desire, and am at times I trust, enabled to supplicate fervently, that I may serve the Lord with full purpose of heart. O what do I *not* desire to be, in the way of an humble Christian, but I sometimes deeply fear that I am not making that progress which I ought. May faith and patience be triumphant over all the cruel temptations of the enemy! I will not relinquish my trust in the Rock of Ages, for pardon and for help, and strength; the Lord assisting me, I will not let go my love to my precious Saviour, but I will, by the help of the Holy Spirit, still press towards the mark for the prize of the high calling of God in Christ Jesus.”

“We are hoping for the pleasure of seeing my dear father home, a few days hence. This indeed will be truly delightful, and I hope we shall feel thankful to have him return to his family after so long an absence. His time, I believe, has been very profitably employed; and in the conclusion of this service I trust he will find he has lost nothing, but gained much, by giving up so long a time to be the companion of one of the Lord’s messengers.”

“Would that I could do more for my God and Saviour, but at present I feel myself only qualified to be passive in his service, and so weak am I, and so small my faith at times appears, that even this seems a difficult service. O, that I were more independent, less excitable, and cared less for my fellow-

man, but could walk more through the world as on a journey, and as though I were travelling a dangerous path, for such indeed it is; and we find the necessity of our Lord's two-fold, beautiful and simple admonition which he left to his disciples, 'Watch and pray.'"

\* \* \* "What is death to the Christian, but a change from this land of blended pleasures and trials, to one of unmixed felicity—from a land where Satan is permitted to hurl his fiery darts even against the believer in Christ Jesus, to one where God doth dwell—where nothing can tempt the justified and sanctified spirits—where the soul is never weary of contemplating the goodness of its Lord and Maker—where it may feel the full power, and more nearly estimate the value, of the great and marvellous sacrifice which the blessed Jesus made, when He left the unutterable glories of the Heavenly Jerusalem, to become a man of sorrows, and acquainted with grief for our sakes; to suffer buffeting and scorn, and die the death of a malefactor without the gates of Jerusalem here below. O adorable love and matchless mercy! would that I had more power even to comprehend what Jesus has done for mankind—and for me, I trust. O for more strength to love Him for it, and to do His holy will."

1st mo. 16th, 1842.—"O may I feel sufficiently grateful to Him who has power to give or withhold from us, who can brighten or sadden our prospects as He sees best for us. Thanks, unspeakable thanks, and praise inexpressible for all his mercies. The

meeting this morning was a silent one, but I trust not forsaken on that account by the glorious Head of the Church."

"I have been much struck lately with the very beautiful and appropriate type which the scapegoat, under the Mosaic dispensation, formed of him whc came to usher into the world a new and glorious covenant \* \* \* Surely the path, which he trod in mercy and infinite love for our sakes, was as through a wilderness, for he was tempted in all points like as we are, yet without sin — He was a man of sorrows and acquainted with grief—He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

"During a short time to-day I have been led to reflect on that text where the apostle of the Gentiles says, 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' What a comprehensive passage this is! 'I am crucified with Christ, nevertheless I live.' Thus he had put off the old man which is corrupt according to the deceitful lusts, and had put on the new man, which after God is created in righteousness and true holiness."

"The Psalmist says, 'My flesh and my heart fail-  
eth, but God is the strength of my heart and my  
portion for ever.' I can indeed respond to this em-  
phatic language, for my flesh and my heart seemed

to fail me for the last few days, wherein Satan has been busy with a crowd of sinful thoughts, and by presenting first one train of unrighteous feelings and then another, has wearied the poor soul, so that she has been ready almost to wish that the warfare were accomplished. But this, too, is surely wrong, for a far deeper sense of might, by the *Lord's* Spirit in the inner man, I would experience, if it be His holy will, ere called to put off this tabernacle; and a far deeper sense also of the love of God in Christ Jesus — far stronger faith — far more freedom from the enemy — far more of the glorious liberty of the Gospel. O may I be enabled to dwell nearer the fount of all healing, nearer the Sun of Righteousness, nearer Thy throne of grace!"

"The Sabbath, and a day I think in which the Lord hath been pleased to manifest Himself by His Holy Spirit to many hearts who desired to wait upon Him. Though our meetings have both been silent, yet as a little renewal of strength seemed granted, I cannot but believe that our Heavenly Father hath been pleased to be with the two or three gathered together in His name."

"Oh the preciousness of the blood of Christ! if our faith be but truly placed in Him, we need never despair. The fountain set open unto the house of Israel for sin and for uncleanness, is a fountain the streams whereof make glad; and we question the efficiency of the power of the great and glorious offering on Calvary when we think it impossible that we should be saved because of our weight of sins.

The life of sorrow, and painful death, which our dear Redeemer suffered, was for the sins of the whole world—for *all*—how great soever our transgressions; so that we need not despair, though feeling conscious of our deep unworthiness.”

In the spring of 1842, Lucy Fryer was married to Thomas Pease, and this union, during its brief continuance, proved one of much happiness.

On the 21st of 1st mo. 1844, she writes:—“Another year has entered; marked, I trust, with the desire to remember the uncertainty of life, and the rapid flight of time, and, by the consideration of these things, to live more devotedly to God, by the endeavour to hold more real communion with him; to know him more as my daily bread, that bread without which we have no true life. But yet I do not attain this equally with my earnest desire. It may be because I do not ask aright, and have not that simple, child-like faith, which our blessed Saviour so beautifully describes.—Matt. xviii. 2; Luke xviii. 16, 17. My spiritual enemies have still strong power over me, tempting me in very many ways; and this surely is an evidence of my want of faith; for those who possess it rightly, are introduced into the liberty wherewith Christ maketh free; and though still warriors, are successful ones, not being conquered by their foe.”

In the early part of this year, she was brought into much trial on account of the illness of her

beloved husband, who, whilst in Ireland, was attacked with hemorrhage from the lungs. — In reference to this circumstance, she writes —

7th mo. 24th, 1844. — “The last half-year has been an eventful one in various ways, yet owned I trust, by the hand of God, working the necessary chastisement upon his erring, wandering child.—My beloved husband’s illness appeared in the second month, during his absence of two weeks in Ireland. I was plunged into deep and inexpressible grief in hearing of it, fearing the sequel, but in great mercy our God has granted his life until now—and allowed the hope that his health may be regained.—Oh I feel that I needed this chastening, but am sometimes ready to fear it is not working so powerfully in me as it ought:—Grant, O most holy Lord, that it may indeed make me more continually watchful and prayerful, and work a lesson of faith and patience in my poor soul.”

These extracts, though evidently written only for private use, evince a conscientiousness, a careful walking, a simple faith, and at times a sweet foretaste of heaven, which are instructive and encouraging; and which it is hoped may, as they answer to the experience of others, or as they may stimulate to seek the like precious faith, be blessed to many, in pursuing the heavenward journey.

One trait in the character of this young person is especially deserving of notice, the exemplary care she uniformly maintained to avoid speaking evil of

others. Her humility was too sincere and genuine to allow her to be censorious; she seemed to have in this respect, that charity which *thinketh* no evil. She was also remarkably conscientious in the selection of her reading.

In the autumn of 1844, in the midst of anxiety respecting her husband's health and preparations for a distant voyage, she was seized with the illness which terminated her life. This was of rather more than two weeks' continuance; and in the early part of it, she expressed fears that her mind had been too much occupied latterly with temporal things. But it pleased her heavenly Father to remove all doubts, and a joyful trust in the mercy of God through Jesus Christ, was granted her. She felt the comfort of having given her strength to her God and Saviour, and the exceeding preciousness of those consolations and well-grounded hopes which, when in health and in the prospect of lengthened life, she had earnestly sought and prayed for.

The tenor of her expressions was indicative of deep humility, and her patience under extreme bodily suffering was remarkable and very instructive. It might truly be said she was rejoicing in hope, patient in tribulation, continuing instant in prayer. She seemed to have no wish to recover, but for the last twenty-four hours was longing to depart and be with Christ. Heaven and heavenly things had gained possession of her mind; the body was fast losing its powers, and returning to the dust; the beauty of its form was perishing, and the redeemed

spirit was rising into greater vitality. In daily anticipation of taking flight, she much enjoyed hearing portions of Scripture and hymns; and, when able, would unite in repeating them. Amongst many others, the 23rd Psalm, the latter part of the 7th of Revelations, and the 15th of 1st Corinthians. The hymn of Cowper's, beginning,

“How sweet the name of Jesus sounds,”

was a favourite one, and she repeated some lines of it within an hour of her decease.

Throughout her illness she was much engaged in prayer:—some of her expressions were remembered and noted down. Repeatedly she uttered these and similar words—“Come dear Jesus, wash me clean, make me more and more fit for thee—I want to sing a song, a song of praise—Oh how sweet to be with Jesus in his temple.—I have been far too long in coming—I have been such a loiterer—but what a delightful thought, that there is hope even for me!”

Being asked if she had anything to say about her little girls, “Oh no,” she replied, “my mind is made up about them—I only wish them to be brought up for Jesus.—He is very precious to me. Tell every one to serve Him when they are very young, and not as I have done, defer it too long. Oh, Jesus Christ, we trust Thou wilt not cast us off, but save us through thy precious blood. Jesus, our Saviour, we hope to be free, because Thou hast died for us.”

At intervals she continued to express similar feelings of hope and confidence in her Redeemer,

till, on the evening of the 2nd of 9th month, 1844, in the 24th year of her age, she peacefully breathed her last, and we reverently believe that her redeemed and purified spirit has joined that innumerable company which surround the throne, and unite in the ascription of thanksgiving and praise to the Lord God and the Lamb.

# CHARLES RICHARDSON,

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NEWCASTLE-ON-TYNE.

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CHARLES RICHARDSON, son of John and Sarah Richardson, was born at Newcastle-on-Tyne, on the 27th of 12th mo., 1826, and died there, on the 24th of 3rd mo., 1846, aged about 19 years and 4 months.

At the age of about nine he was placed at Friends' School at York, where he continued six years. During most of that time, especially the latter part of it, his conduct and conversation evinced that the fear of the Lord was before him. It was his daily practice on retiring to rest, to review the actions of the day, and pray to his heavenly Father for renewed ability to obey his holy will. Kindness and truthfulness marked his intercourse with others; but his peculiar characteristic was more than ordinary firmness in doing whatever he believed to be right. In obedience to this principle, on one occasion, whilst at school, when his firmness was put to a severe test, he courageously stood alone, silently and unobtrusively refusing to do as his classmates did, because he

believed that so doing would involve unkindness and injustice.

Twelve months after he had left York school, he paid a short visit there on passing through the city. In a letter to one of his cousins, who was still at school, he speaks of the enjoyment he had had in the visit, and says that "he had not one uncomfortable feeling in re-entering the establishment," and adds, "I feel persuaded that if I had not endeavoured, whilst a scholar, to perform my duty towards my teachers and school-fellows, and give satisfaction to my master and mistress, my feelings would have been very different; would they not have been those of sorrow and regret?"

After leaving school, he remained at home for about a year, when it was concluded to place him for two years with his relatives at Plymouth. Whilst he was there, he made diligent use of the time not employed in business, in the cultivation of his mind, and rose early for that purpose. In this way he acquired a large fund of knowledge on various subjects.

Whilst he was at Plymouth, he began to keep a diary, which is thus prefaced:—

1843.—"I have for some time past thought, that it would be very interesting to keep a diary or journal, in which events which might otherwise escape my memory, may be entered, and to which at a future period I may refer with pleasure. It is with this view, and that of rendering me more circumspect in life and conversation, that I am induced at

this time to begin to keep such an account, trusting that it may be accompanied with the Divine blessing."

At this time his appearance indicated health and the enjoyment of life, and he entered with alacrity into its innocent pleasures. His deportment was cheerful, and the mental exercises through which he passed were not fully known, even to his parents, till after his decease, when his memoranda were found in his desk; and probably he himself little apprehended at that time, that the Lord was thus mercifully preparing him for an early removal to the world above. If the perusal of his remarks should encourage any into whose hands they may come, to yield their hearts to the power of Divine grace, they will not have been written in vain.

His natural disposition was somewhat timid and retiring, yet we find him endeavouring to employ his talents for usefulness, and desiring to overcome his natural timidity when it was likely to hinder him from doing good.

He sympathized with those under affliction, and has frequently recorded the tenderness of his feelings towards his relatives, and others, when under such circumstances.

His diary indicates a state of mind earnestly desirous to press forward in the heavenward course, and to walk acceptably before God. He often noted in it, his wish to be diligent in the perusal of the Holy Scriptures. In one place he speaks of the Bible given him by his aunt, being his daily companion. In another place he says, "To-day I have commenced

the Bible afresh, reading in course the Old Testament in the morning, and the New Testament in the evening. O how great has been my desire, that the re-perusal of its sacred pages may prove profitable and instructive to me.” He continued the practice of daily reading some portion of the Holy Scriptures, till within a few days of his decease.

The entries in his diary were often made on a First-day, when he was more at liberty from business, and he frequently noticed the communications of Friends in the ministry, some of which appear to have been blessed to him, comforting and strengthening him in his conflicts between flesh and spirit.

The following extracts, written by him at different times, are descriptive of his religious feelings.

“This morning I attended meeting, I am afraid, to but little profit. Nothing was said in the line of ministry, and I felt a considerable difficulty in abstracting my mind from earthly and temporal thoughts, and fixing them on things eternal. Oh ! how earnestly do I desire that I may in future be strengthened to wait upon the Lord in singleness of heart in these our religious assemblies, and be given to feel the gracious presence and covering of his Holy Spirit. Oh ! how great is my weakness, and, under a deep sense of it, I desire to be humbled.”

“I sincerely hope that the observance of the practice of waiting before the Lord may be unremittingly persevered in, both morning and evening, believing

it will tend to the preservation and well-being of my immortal soul."

"At times throughout the day, I have felt much discouraged, and have been brought very low through a deep sense of my own sinfulness and weakness. I have been led earnestly to entreat the Almighty that my sins may be for ever blotted out, and that I may, in time to come, be preserved from sinning, and be delivered from evil. That I may know my heart to be cleansed, to be washed and made white in the blood of the Lamb. The gracious promise is recorded, 'though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool.' Amen."

"In taking a little retrospect of my recent life and conduct this evening, I have felt sorry to find what slight progress I have made in my journey heavenward, and oh! how earnest are my desires that Almighty God would be pleased in his unmerited mercy and loving-kindness, and for the sake of his dear Son, to pardon all my past sins—sins of omission and commission more than I can number—that He would give me strength in future to avoid every temptation, and resist the great enemy of my soul's salvation."

"To-day I have been more careful in what I have suffered to pass my tongue; still I have to mourn over the difficulty I have in keeping my thoughts fixed on right subjects, and my eye directed towards the Lord with a willingness to be his entirely! Oh! how do I desire that my temper and conversation may correspond with my profession, and that I may

walk worthy of the high vocation wherewith I am called!"

"I feel much regret when I reflect how little my thoughts, words, and actions are what they ought to be, how little they accord with those of a genuine child of the Lord, whose eye is directed in singleness of heart unto him. O for watchfulness! increased watchfulness!"

"This morning I arose with an earnest desire that I might spend the day in a really becoming manner: but oh, how great is my weakness; I erred, and my peace of mind was for a time broken, but I trust I am in mercy forgiven. The spirit indeed is willing, but the flesh is weak."

"I believe it may be well to record what occurred to me in meeting this morning for my future instruction, as an instance or illustration of that gracious declaration of our blessed Lord when personally on earth, 'Ask, and ye shall receive.' During the fore part of the meeting, having felt for a considerable time exceedingly drowsy, insomuch that I hardly knew how to keep my eyes open, and was in danger of falling asleep, I was at length led to petition the Lord on my own behalf, when, to my surprise, (faithless creature as I am,) I was immediately and thoroughly roused and awakened, and did not again, during the remainder of the sitting, feel any inclination to go to sleep."

"In the morning meeting, after a time of considerable anguish of soul, brought on by a deep sense of my own many shortcomings and transgressions, I

was much cheered by a consoling and very acceptable address from one of our own ministers. Soon after, a minister on a religious visit to these parts rose with this passage—‘Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?’ Soon after, the same friend appeared in supplication. During the remainder of the sitting, I was permitted to enjoy a season of great peace of mind.”

“In the evening meeting, the same friend again spoke, exhorting us, as Christians, constantly to stand on the watch-tower; for the enemy of our soul’s salvation layeth snares, and baiteth them according to our inclinations and desires.”

“I have had a sense given me this day of my sinfulness and proneness to evil, and feel the need of daily prayer that thereby my steps may be directed aright. It is essential to the health of my immortal soul—I feel that it is so.”

“I believe it right this evening, though with very painful feelings, to record my own backsliding this day, in having yielded to temptation, against the dictates of conscience. O that I had cried to the Almighty when tempted, for preservation against the wiles of my unwearied enemy. Then, indeed, I believe He would have been pleased to hear me, and deliver me from evil. But Oh how I slighted the reproofs of the inward monitor, and lamentable truly has been the consequence. May it please Almighty Goodness to look down, and pardon my transgression, and strengthen me to resist temptation for the future.”

The foregoing extracts from Charles Richardson's diary, are descriptive of his religious experience and of the Lord's gracious dealings with him whilst yet in health. We may now behold the faithfulness of a covenant-keeping God, who, when his flesh and his heart failed, became the strength of his heart, and his portion for ever.

The complaint of which he died was pulmonary consumption. He had enjoyed good health from the time of his leaving school to the autumn of 1844, when he had the measles, from which he soon recovered, and appeared to be as well as usual. In the following spring he caught a severe cold, which seemed nearly to leave him during the summer, but returned in the autumn, with symptoms of declining health. The medical efforts employed to relieve him proving unavailing, he was taken in the 12th month for change of air to the neighbourhood of Plymouth, where he remained about two months, his health during that time gradually declining.

Under date of 9th mo. 30th, 1845, he writes :—  
“ Since I made my last entry I have been under medical care, without having derived much benefit. My cough and weakness of the chest still continue, so as to prevent my attending to business or anything else in the way of advancement in study, or the culture of the mind by solid reading, which I much regret. But health is of paramount importance, and must not be neglected.”

11th mo. 15th. — “ This evening ——— called ;

his company was very agreeable. On my making a few remarks to him just before he left, on the depressing tendency of the reflection that I had been able to do so little in assisting my father in his business, or in benefiting others, he very opportunely said, ‘That it should rather excite feelings of gratitude and thankfulness to the Disposer of events, and the great Giver of all good, that I was so circumstanced as not to be under the necessity of attending regularly to business for the sake of my daily support, which many of the working classes would be obliged to do, even when out of health.’ How slow am I in appreciating as I ought the benefits of a bountiful Providence, and what a favour it is to have friends to whom we can sometimes look for Christian comfort and instruction, though the inward monitions of the ‘still small voice’ are sufficient, if properly attended to.”

12th mo. 7th.—“Surely I have much to be thankful for in the renewed tokens of kindness and remembrance extended towards me by my relations and friends, but especially by my beloved parents. I fully believe that my indisposition is in accordance with the will of my heavenly Father, to which it is my fervent desire to feel fully resigned, trusting, that however afflicting his dispensations are, I may prove their sanctifying influence, so as to find in each a portion of his blessing, which, indeed, I am quite sensible I do not deserve. What then, but feelings of gratitude and thankfulness should pervade my soul? Yet I must own that discouragement, and a

spirit of repining, are much more frequently obstructing my path as I sit wearied with sameness of position or posture, and often feel so poorly as to be unable to read or do anything with satisfaction. Oh! how anxious am I for a more contented spirit!"

12th mo. 27th.—"This day I am nineteen years of age. Little did I suppose on the last anniversary of this my natal day, that on my next I should be again located not exactly in, certainly, but within a mile of Plymouth, my frame enervated and debilitated by the use of strong medicines, taken to relieve pulmonary disease, though without avail, and at length induced to try the effects of this more genial clime, which under the Divine blessing, has often restored others to the enjoyment of comparative health. It seems surprising to reflect that exactly ten years have passed away since I was first placed at York School; and the words of my dear mother, before I left home for the first time, are recalled to my memory. They were few and simple, and were uttered while tears stood in her eyes—'My dear, my much loved son, this day have nine years rolled over thy little head, and my earnest prayer to the Almighty on thy behalf is, that His blessing may rest upon thee.' And now after a period of ten years, it is my belief that His protecting care has never forsaken me, but attended me throughout, preserving me from many unforeseen dangers; but I have to record my having often slighted the convictions of His good Spirit, and have often in consequence been led astray, but there have been times in which I

have been tendered, and brought to a sense of my transgressions, under its influence. The earnest prayer of my soul at this time is, that should I be in mercy permitted to live to see my 20th birthday, I may be able to look back and perceive that the year has been one of greater devotion to the will of God, and one in which I have done more to His glory than during the one which has just flown away, and which I mourn to consider is loaded with innumerable blemishes and spots. O that I may know these to be all wiped away, through the atoning blood of the dear Son of God."

1st mo. 4th, 1846. — "Since having been here I have experienced ease of mind, and I have been on the whole comparatively happy. But of late I have been tried with a fear lest this ease and contentment arises from a state of lukewarmness as regards my eternal interests — from a state of indifference to the convictions of the Holy Spirit, and yet I believe it has been my endeavour to look to the Lord from day to day since I have been here, though I am fully sensible that it has not been with all that earnestness which becomes the truly dependent Christian."

1st mo. 7th. — "I have finished the Life of John Woolman, which is very interesting, and replete with instruction of various kinds. His great devotion to his Master's service, some of his scruples, and his deep interest in the liberty of the negro, are remarkable features in his journal. It is well worth a second perusal. I have also read the Life of John Warren Howell, a surgeon of Bath. He was a

scientific man, of integrity, but ‘living without God in the world.’ He was at length, on a dying pillow, brought to a knowledge of the truth as it is in Jesus, and he died in perfect peace, rejoicing in his Saviour who had shed his precious blood for him.”

1st mo. 16th.—“I have been brought to see the utter uselessness of all that appertains to this world, when the soul shall be called upon to stand before the Judge of all the earth. Nothing then will be of any avail but a heart cleansed from all sin, washed and made white in the blood of the Lamb. O may I (should it please the Giver of all good to prolong my life) be willing at all times to follow the leadings and guidance of his Good Spirit!”

1st mo. 18th. First-day.—“Again, in the remembrance of my dear parents’ wish for this day, I endeavoured this morning to seek a state of reverent silence before my God, but through unwatchfulness it was a time of barrenness only, for which I have had to mourn. May I be favoured this afternoon with some of the outpouring of that Divine Love which can make the heart glad.”

1st mo. 22nd.—“I have been much humbled before my Heavenly Father, in prayer, for my many sins, and since, I have been favoured with a feeling of refreshment from his presence, in the strength of which I feel enabled to sing praises — glad praises—unto the Lamb, who alone can wash away my guilt through the efficacy of his precious blood.”

He returned home in the 2nd month, 1846, and

the day after his arrival there, he made the following entry in his diary :—

2nd mo. 3rd.—“I humbly desire to record the thankfulness I feel to my Almighty Parent for his goodness in bringing us thus safely home, so great a distance, and for blessing me with such kind earthly parents and relatives, so ready to be helpful to me in every way possible. I am considerably worse and weaker than when I left home, and to me it seems very doubtful which way my complaint will turn. I think I may say—humbly say, in truth—that I am fully resigned to die, could I but feel confident that my sins are forgiven. My fervent prayers have many, many times been put up before the Throne of Grace to this effect, that my numerous sins might be washed away in the blood of Jesus, and I have generally found peace of mind for my portion, but I often fear that this feeling may arise from luke-warmness or indifference. Oh ! the prayer of my inmost soul is that this may not be the case. Oh ! that the joys of Heaven may one day be mine. May the Holy Spirit dwell continually within me, to guide me to its gates of praise. Then shall I be permitted to dwell for ever with the Father, and with his Son my Redeemer, who is Love inexpressible. Oh ! the wonderful greatness of His Majesty who formed the universe, as well as the smallest of creatures. What power ! What knowledge ! Oh ! to be where He is, and to partake of that bliss which it hath not entered into the heart of man to conceive.”

2nd mo. 5th.—“My recovery seems very doubtful, as the disease has made such progress. I only seem to want a full assurance that my sins are forgiven in order to make me resigned to die, for assuredly it is far better to go and to be for ever with Him, than to remain in this world of toil and woe, though it has indeed many attractions and ties from which it will be hard to part. My mind has been raised to-day in the voice of thanksgiving and gratitude to Him from whom all our blessings flow, for the many comforts I enjoy, now in a time of sickness, which thousands of the poor, when they are brought into the same condition, are necessarily debarred from.”

2nd mo. 22nd.—“I have just had some sweet conversation with my dear father on my own state, and on the inexpressible love of God, and his Son Jesus Christ. This is a sweet subject to meditate upon, and one I much delight in. To whom is it possible we can owe more, than to Him who died that we might become the inheritors of life everlasting. My strength diminishes day by day, and I can hardly expect to live many days. The Lord, however, knoweth only the times and the seasons. I think I may say with truth that I feel all my past sins to be blotted out. I feel a peace of mind that is very comfortable, and can look forward with a hope full of immortality. I often think of the mercy of the Almighty in leading me along so very gently in this illness; whilst many labouring under the same

complaint are racked with acute bodily pain, I have none worth mentioning."

2nd mo. 28th. Seventh-day.—"I have for the last few days been arranging a few presents to give to my relatives and friends, in which I have felt comforted and easy. Indeed, the peace of my mind has latterly flowed as a river in the full hope of immortality."

This was the last entry he made in his diary. He afterwards wrote, with his own hand, the inscriptions in the books he wished to leave as little memorials to be given after his death, to some of his nearest relatives and friends, and then he seemed to have done with the things of this world. In the earlier stages of his illness, he did not express much of his mental conflicts, but towards the end he seemed to feel a greater freedom to speak of the state of his mind. The cheerfulness and serenity of his spirit bore evidence to those around, that all was well with him. At one time he said he felt all his sins forgiven, and had a good hope of future bliss.

At another time, he said, he often felt his Saviour very near, though sometimes a feeling of desertion was permitted. He alluded to that passage of Scripture, "Can a woman forget her sucking child? &c.; yes, she may forget, yet will not I forget thee, saith the Lord," and said that no love was comparable to Divine Love—so great, so infinite. He repeated the first verse of the hymn beginning,

"Love Divine, all Love excelling,"

and said, “If I might, I should not wish to change my present situation.”

3rd mo. 9th.—He called his parents to his bed-side, and desired them to assist him on his knees. He was now too weak to do this without help. He then in a solemn manner prayed to the Almighty for His blessing on them, and on his dear brothers and sisters, and returned thanks on his own account for the many blessings he had received.

3rd mo. 12th.—He said he hoped his continuance in such a trying state of weakness might not be prolonged, but added, he often prayed for patience. In these wearisome days, the language of his sweet spirit, and occasionally of his lips, was, “I am ready when it is the Lord’s will.”

Very early on the morning of the 24th, he called his parents to his bed-side, saying, “Come, let me take leave of you, when I am able. He put his arms round his father’s neck, and said he thanked him for all his tender care, and turning to his dear mother, in like manner, he thanked her for her tender love and care of him. He then took an affectionate and solemn leave of them both, and said he hoped they should meet again in heaven. After having done this, he lay down again and had some sleep. About seven o’clock he awoke, and said he felt the end was come, and after a time added, he had a joyful prospect of being soon in that land where he should hunger no more, nor thirst any more, but be led to streams of living water. His three little sisters

came into his room and he took a tender leave of them, telling them he should not live to see another day. This impression remained on his mind; in the course of the day he frequently alluded to it, and hoped there would not be a hard struggle at the last. In the morning his dear grandmother and aunt called; he told them his end was come, and he took an affectionate leave of them, and of some others of his relations who called in the course of the day.

He continued till about six o'clock in the evening, when the rupture of a vessel on the lungs caused almost instant death. He had not power again to say, farewell; but his friends were comforted in the belief, that he was ready for the summons which called his redeemed spirit from its earthly house of this tabernacle, to a mansion prepared for it in heaven.

His remains were interred in the Westgate Hill cemetery, on the 29th of 3rd mo., 1846.

# LUCY BURLINGHAM,

OF

LYNN REGIS, NORFOLK.

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LUCY BURLINGHAM was the daughter of John and Elizabeth Burlingham, of Lynn Regis, Norfolk, and died the 26th of 9th month, 1848, aged 26 years.

When quite young, she was distinguished for sweetness of temper, gentleness, and refinement. An anxious desire for intellectual improvement, combined with educational advantages, aided the healthy development of her mind, and by early submission to the power of Divine grace, a character was formed of uncommon loveliness.

When a child she attended a day-school in her native town, where she was unremitting in her attention to her learning, whilst a naturally delicate constitution rather indisposed her to join in the active sports common to that age.

Her private memoranda exhibit her ardent love of nature, and the lively pleasure which she felt in sharing its refined enjoyments with her friends : they

also portray the secret workings of a heart, touched by the tendering influences of heavenly love, and earnestly desiring to be brought under the safe guidance of the Spirit of Truth.

The first record of her feelings appears to have been made at Crimplesham Hall, in the spring of 1835, when she was in her 14th year. It is interesting as showing her lively appreciation of the beauties of nature at this early age:—

5th mo. 15th, 1835, First-day evening.—“A more lovely evening I think I never beheld; all is calm; not a sound to be heard, save the sweet melody of the birds, singing their evening lays to their Maker. Not a leaf is stirring. The rabbits are sporting about on the velvet lawn; nothing to disturb their peace, nor mar their innocent enjoyment—not a cloud to be seen in the azure sky! What a theme for wonder, praise, and admiration! The birds, the trees, the flowers, all declare the wisdom and skill of the great Creator. Can man be insensible to all these charms? Can he forget the great God who made not only him but them also? No, he cannot be so utterly blind. Let us finish this day with praise and thanksgiving to God, for preserving us from harm, and pray to him to watch over us this night and bring us safely to the light of another day.”

In the summer of this year she went to school at Worcester, where she stayed three years, and she

appears to have derived much benefit from the watchful care which was there bestowed upon her.

How important are the early steps in the Christian pilgrimage! and how blessed is the experience of those who, in sincerity of heart, accept the invitation of the Saviour, “Come unto me.” He declareth, “I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture.”

“Let not conscience make *thee* linger,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel thy need of Him;  
                        This He gives thee;  
’Tis His Spirit’s rising beam.”

11th mo. 6th, 1836, First-day.—“If my life should be spared till to-morrow, I shall be fifteen. What advance have I made in spiritual things since my last birthday? I fear very little. O how earnestly do I desire to become a child of God—one of the fold of Christ. This morning, while in meeting, I was favoured to feel sweet peace of mind. I was enabled, through the Holy Spirit, to draw nigh to God, and He indeed, in a most gracious manner, drew nigh unto me. I was sweetly led to the precious Lamb of God, who died for our sins, and I felt as though my sins were forgiven, and though so very unworthy, I could see that Christ was mine, but then I thought it was presumptuous in me to say so. O how weak is my faith! Again some blessed promises were brought to my remembrance, and my heart did rejoice. I felt afresh assured that my sins were for

given me, through the blood of a Saviour. Sweet thoughts of heaven occupied my mind during a great part of the meeting, but frequently did Satan endeavour to draw me towards earthly things; I had indeed to fight hard against him. O what a favour, that we have a Saviour to flee to in all times of trial and distress! Earnestly do I desire to become what the Lord would have me to be, and in my daily conduct to set a good example to my beloved school-fellows."

May our dear young friends derive instruction and encouragement whilst reading this brief notice of a First-day morning meeting, probably a silent one. Like the youthful writer, they may know the difficulty of turning away the mind from earthly things, the power of the enemy, and the hard fight, but, if really earnest in spirit, they will at times be permitted to feel the assurance that, for Jesus' sake, they are enabled acceptably to worship their Father which is in heaven.

Her memoranda, during the year 1837, show that she carefully scrutinized her conduct, and earnestly desired that worldly objects might not occupy that place in her heart which should be given to her Saviour.

On the 19th of 9th month, she writes, "I feel painfully sensible of my great neglect of duty lately. I greatly fear I have offended my heavenly Father very much in various ways. I have not been suffi-

ciently watchful; I have been frivolous and thoughtless — have given way to unholy tempers. Oh that my heavenly Father would graciously condescend again to visit me! Oh that He would make me what He would have me to be, and lead me in a plain path, and guide me!"

10th mo. 29th, 1837. — "My mind is too much engrossed with worldly concerns, to devote even a short time during the day to the perusal of the best of books. Surely I am not walking as is consistent for a Christian to walk, and God will be justly displeased with me, if I continue to neglect things of greater importance than all my lessons and daily occupations. Oh my heavenly Father, condescend once more to return and have mercy upon me; enable me I earnestly entreat thee to keep my resolution. Teach me, O Lord, thy holy will, and enable me to do it."

4th mo. 1st, 1838. — "Reflected on my past conduct: I was renewedly made sensible that I had been greatly neglecting the all-important duty of seeking for assistance from communion with my heavenly Father in retirement. I earnestly entreated God for the sake of his dear Son, to enable me for the future to be more watchful over my conduct and conversation; and after school duties had closed, I retired to my own room."

4th mo. 3rd. — "Woke early, and read my Bible; and reflected on the goodness of God towards me. Felt great peace in the belief that I had commenced this day in a manner that is pleasing in the sight of

God. O that I may be preserved from again wandering from His precepts, and look solely for guidance and support from above!"

About midsummer of this year Lucy Burlingham left school, having, while there, by amiable conduct and diligent attention to her duties, gained the love and esteem of her teachers and schoolfellow, with some of whom she formed friendships which only ended with her life. Soon after she was attacked with severe illness, which greatly prostrated her strength and brought her very low in mind. Her recovery appeared very doubtful, and she passed through much conflict of spirit, under the fear of not being prepared for the solemn change. Her prayers were often put up to her Father in heaven, and she was enabled in faith to cast herself upon the mercy of her Saviour.

7th mo. 7th, 1838, she writes : "On Fifth-day I felt as though I should never be able to combat with the trials and difficulties of more advanced life ; and I could but desire, if it were the will of my heavenly Father, that I might not live to grow up. But if He should have other prospects for me, O how very sweet was the thought, that though I was as a little bark on the bosom of life's troubled sea, still, through the guidance of my Saviour, I should at last reach the haven of rest and peace."

Soon after she writes, "The language of my heart this morning is, 'Create in me a clean heart, O God ! and renew a right spirit within me.' O let me not

wander from thee ! Lead me in thy truth and teach me. Set a watch over my mouth, that I sin not with my tongue. Be very near me, I pray thee, O my heavenly Father ! Make me more and more willing to obey ‘the dictates of thy love,’ and to forsake all and follow Christ.”

8th mo. 19th.—“The first Sabbath I have spent at home for one year. My mind was unexpectedly and sweetly tendered by the remembrance of the unnumbered and unmerited blessings which my heavenly Father had bestowed on me since quitting the parental roof. Tears involuntarily stole down my cheeks, and I could not but wonder at the goodness of God towards me when I had been so unmindful of His favours. The language of my soul was, ‘Incline my heart to keep thy statutes ; O let me not wander from thy precepts. Incline my heart to fear thy name !’ Would that all my beloved friends, far and near, could have shared my feelings then. O may I at the last day be found among those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

9th mo. 6th.—“O that nothing may ever incline me to neglect the duty of retirement, once at least during the day : for at such seasons, when no eye but God could see, I have not unfrequently been favoured with a refreshing sense of His presence.”

13th.—“May I be preserved this day in a meek, humble, peaceful state of mind ! May I be very watchful over my words and deeds, and not give way

to an unbecoming temper. I have many blessings and comforts to be thankful for. May I, should life be prolonged, be a comfort to my precious earthly parent, and be enabled in some little degree, to repay her for all her kind care towards me, not only in helpless infancy, but in nursing and waiting on me in sickness."

We may here introduce a few general remarks respecting Lucy Burlingham's character and pursuits, at this period of her life, before proceeding with the extracts from her journal. Religion was not with her a gloomy or exclusive sentiment; on the contrary, it tended to give a greater zest to her enjoyments, and stimulated her to the right performance of the daily duties of life. Her heart seemed peculiarly formed for friendship, and the acute sensibility of her nature led her deeply to sympathize in the joys and sorrows of those she loved.

A good education, rendered more effective by her own diligence, had laid the foundation for future studies, and she wisely considered that education does not end with school, but that self-cultivation was requisite to give permanency to the advantages she had received.

Her desire for mental improvement and marked aversion to idleness, led her to make use of those fragments of time which are often suffered to run to waste.

Whilst desiring to pursue her regular reading and study, she was diligent in attending to those domestic

duties which devolved upon her — duties which cannot be neglected without endangering the comfort and harmony of a family. In the performance of these, as in whatever she undertook, she was persevering and executive.

1st mo. 1st, 1839.—She writes : “ Oh enable me, I earnestly entreat thee, heavenly Father, to commence this year in a way which is pleasing in thy sight. I do desire to make a full surrender of my heart and affections to thy Divine guidance and protection. Oh help me to love Thee more and more.”

3rd mo. 5th. — “ I know that without the atoning blood of a merciful Redeemer, I should be utterly lost ; and yet how strange it is, that my love towards Him who has given his life for me, should be so cold and dull. The earnest desire of my heart is, that I could love him more, that I could love him supremely, that I might press forward more earnestly toward the mark for the prize of the high calling of God in Christ Jesus.”

5th mo. 15th. — “ O Lord help me to keep firmly the resolutions of this evening, to seek thee with greater earnestness ; to be more watchful over my thoughts, words and actions ; not to give way to idle conversation or join in speaking evil of others ; subdue my evil passions and inclinations, and make me a meek, humble and devoted follower of a crucified Redeemer. O may I not shrink from the cross on any occasion whatever.”

8th mo. 3rd.—“Being about to engage as a visitor for the Bible Society, I have earnestly desired that I may do it with a single eye unto the Lord. May I be preserved from casting a stumbling-block in the way of those with whom I have to do, either by my conduct or conversation, but may I be enabled to attend to my duties in simplicity and in the spirit of meekness and godly fear.”

In reference to her attendance of the Yearly Meeting of 1840, she says, “I think that the privilege of joining so deeply interesting an assembly, has strengthened and confirmed me more than ever in the principles of our religious society, and most earnestly do I desire that nothing may ever tempt me to depart in any way from them, but that I may be preserved from turning aside either to the right hand or to the left, for surely if I do, it will be cause of deep regret afterwards. Grace alone can keep me.”

14th of 9th mo. 1841.—In writing to an absent friend she alludes to the enjoyment she had in reading, speaking of it as the means of enriching the mind with the wealth of the great, the learned, and the good, and of acquiring new ideas, or learning facts and principles worthy of being stored. “Of course to do this,” she continues, “we must make a wise and judicious selection of books, for the character almost imperceptibly, yet surely, takes the hue of those which we are in the habit of reading.”

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12th mo. 26th, 1842.—“The wind in the trees  
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reminded me of the ceaseless roar of the majestic ocean, and carried me back to past scenes connected with this never-failing source of interest. Closing my eyes, I could almost fancy I was at Ventnor, where I have watched the waves foaming and dashing, and curling over the pebbly shore, in inexpressible beauty, or breaking over some fallen pieces of rocks, and sending up a cloud of spray of snowy whiteness. O how I love the ocean, in whatever form, in breeze, or gale, or storm; 'tis hard to say when it is loveliest."

In the spring of 1844, whilst at Ramsgate, she was more than once brought to the borders of the grave, and during the following winter and spring remained in a very precarious state.

From Ramsgate she writes to a distant friend:—  
“I do not now anticipate a cure, as I once confidently hoped, but if I am so far relieved as to be able to pursue my various duties with less suffering than I have for a long time done, I shall be truly thankful. \* \* We must, however, leave the future in the hands of Him who doeth all things well. May the fervent desire of my heart be for resignation, and entire submission to the will of my heavenly Father!

‘Renew my will from day to day,  
Blend it with Thine, and take away  
All that<sup>t</sup> now makes it hard to say,  
Thy will be done! ’”

Her continued mental vigour and capacity of enjoyment is indicated in the following letter :—

“Lynn, 2nd mo. 15th, 1845.

To ———,

“I should very much like to see the article in the ‘Eclectic Review,’ to which thou refers, and I hope I shall be able to get a sight of it sometime. I do, indeed, long I could read it with thee. It is so delightful

‘To read within another’s eyes  
The raptures of our own.’

Truly there is much of poetry—real, true poetry—that is never expressed in *numbers*. I have ever thought so. Does not the fair and beautiful world around us abound in poetry? The ever-glorious ocean, the roar of the majestic cataract, the sweet murmur of the gentle rivulet, the sighing of the wind in the trees, or the deep organ tones with which it sometimes rushes through the branches, the rich melody of birds, the ‘laughing flowers,’ the bright blue firmament, the radiant sun, the glittering stars, and pale moonlight—in short, whatever is fair and lovely in creation, abounds in poetry; and dull and insensible must be the heart that does not feel their charms. Sorrowful is the reflection that man, who is the crowning glory of the whole—who came from his Maker’s hands pure and perfect, should have so grievously fallen, as to become the only discordant note in the midst of the universal harmony.”

In the summer of 1845, owing to increased ill-

ness, a change to Cheltenham was tried as a last resource; at first she experienced a slight improvement, but afterwards her strength became so reduced that all hope of rallying fled. When informed of her danger, she bore the intelligence with perfect composure, and she was permitted to realize the fulfilment of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." With sweet resignation she waited her appointed time, feeling more for her friends than herself, desiring only that she might return to die at home, and thus mitigate the trial to her fondly attached mother.

She was permitted to return, and contrary to all expectation, experienced a little increase of strength, and her medical attendant entertained hopes of partial recovery. How she viewed this prospect is best shown in her own words, written after she had heard the doctor's opinion.

6th mo. 3rd, 1847.—"If I know my own heart, I think above all things, I do most crave for a resignation, perfect and entire, to whatever may be the will of my heavenly Father. In the prospect of a probable restoration to health, I have suffered indescribable anguish. There was a time when I sighed for health, but it was not granted; then I was enabled entirely to resign myself to the loss of it, to feel a willingness to quit this earthly scene, if such was the will of my heavenly Father, and great peace and comfort were my portion; now I have to learn

the difficult lesson of entire submission to live a while longer, and I feel the struggle to be great; but surely I ought to yield up myself with confidence to his disposal, who has done so great things for me. I feel deeply convinced ‘that the path of duty remains to be the only safe one,’ and that no true peace can be found but by walking in it.”

In the autumn of the same year we find the following letter:

“9th mo. 1847.

To ——,

“Our ride this morning, I shall not soon forget: the sweet spirit of calm beauty which reigned around, the soft blue sky, the varied landscape clothed in the quiet garb of autumn not yet assuming her richly varied tints, the dear village of Wootton in the distance, nestling among the trees in the valley, and the water beyond—each and all of these penetrated my soul, and I felt a pensive luxury in sharing them for the last time with my treasured friend whose society has afforded me such pure and deep enjoyment. The interchange of thought and sentiment, the mingling of mind with mind, O how sweet has it been! how has it tended to strengthen that precious bond which has ever united us closely together! and O dearest, if the influence I have exerted over thee, has been in the least wrongly directed, may I be forgiven! may I more and more feel the transitory nature of every earthly pleasure, and not be taking up my rest in things below, which

I feel there is great danger in doing—so frail and erring are we by nature."

In the 2nd month of 1848, she was again extremely ill, and her sufferings were very great, attended with sleepless nights and wearisome days, and her mind was unusually depressed. She thus sweetly alludes to it, when a little recovered from its effects.

3rd mo. 1st.—“The 23rd of 2nd month was a day of much mental anguish; a severe attack of illness, and much acute suffering had exhausted my spirits; but I can truly say nothing was to be compared with the depth of mental conflict through which I had to pass, so that hope seemed to have fled. A sense of utter unworthiness and destitution of all good, was the covering of my mind. I felt that mercies abounded; that I had every outward want supplied; but it was heavenly comfort I stood so greatly in need of; at the same time I felt that it was good for me, and that it was for the trying of my faith; that now was the time to trust even with the cloud between. It was easy to do so when all was bright and fair. I was enabled to feel, ‘Though He slay me, yet will I trust in Him,’ and in time the cloud was removed. ‘When He giveth quietness, who then can make trouble?’ A dear and valued friend seeing me much cast down, after we had remained in silence some time, addressed a few words to me, which were indeed words of comfort.”

4th mo. 30th.—“I do not like the tone with which

many well-meaning people speak of this world, as being such a wretched place, that we must not look for happiness on this side the grave. Truly, I believe, that heaven may be, and is begun on earth, to the renewed and sanctified spirit; and that there are moments of ineffable peace and joy granted to the watching, humble, and dependent followers of the Lamb, which are given as a foretaste of the joys of heaven. Such moments are indeed rare, temptations and trials will intervene to retard the aspiration of the spirit after better things."

7th mo. 16th.—"Alas! how unwatchful I have been of late; how much of self and evil are connected with my best deeds! I fear I love some of my friends sinfully. May the consideration of these things sink deeply into my heart, I want to learn

'To sojourn in the world, and yet apart,  
To dwell with God, and yet with man to feel;  
To bear about for ever in the heart  
The gladness which His Spirit doth reveal'"

8th mo. 16th.—Alluding to a visit to some dear friends at Crimpleshaw, she writes,—"How exquisite are the pleasures derivable from a love of nature! How much is there to be enjoyed even in this world of change and death; and what is there even in change and death to distress the mind that is anchored upon the unseen things which are eternal? How earnestly should we endeavour to live a life of faith; remembering the great end for which we were created."

At this time her strength was so much reeruited, as to enable her to enjoy frequent walks and excursions into the country; the varied beauties of which afforded her intense enjoyment. She was also, after an interval of some years, permitted to meet again with her friends, for the solemn purpose of worship, ping God ; and felt this to be a great privilege. Her friends, seeing her improved health, fondly looked forward to lengthened years; but it was ordered otherwise. On the 13th of 9th month, she was seized with one of her usual attacks of illness, and passed three days and nights of severe suffering; but no danger was apprehended until within three hours of her decease, when it suddenly became apparent that the hand of death was upon her. They were hours of intense agony; so as entirely to preclude all expression on the part of herself and friends. Her sun went down as it were in the whirlwind and the storm; but how glorious its rising!—one moment a suffering child of clay—the next, free from the shackles of mortality, a happy spirit, forming one of that innumerable company which stand before the throne of God, having washed their robes and made them white in the blood of the Lamb.

# ELIZABETH CROSFIELD,

OF

LIVERPOOL.

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ELIZABETH CROSFIELD was the wife of Joseph Crosfield.

Our blessed Lord, in speaking of the various offices of the Comforter, the Spirit of Truth, whom He would send to his followers, "that he might abide with them for ever," especially declared that, when he was come, He should "convince of sin," and "guide into all Truth;" and the life and experience of the beloved individual, from whose own pen much of the following memorial is compiled, forcibly exhibit the practical application of this great truth, and precious promise of the Redeemer.

She was the daughter of James and Deborah Backhouse, of York. At an early age she was deprived, by death, of her mother's care, and her father being engaged, for many years, in the service of the Gospel, in foreign lands, much of her early training devolved upon others. The following letter dated 1847, will best explain the circum-

stances of her youth, and her early religious progress.

"From my very earliest years, I was favoured to feel the reproofs of the Holy Spirit for sin; and though I do not think I ever yielded to them entirely, yet I think my conscience was then tender, and I often longed to be good. My father took great pains to teach me the necessity of believing in the Saviour, and of attending to the convictions of the Holy Spirit; yet this was without much effect, and I was as careless as children generally are; though I could repeat some Scripture passages, and answer questions about divine things as readily as most, and was often not a little pleased with myself, on that account. When I went to school, (I was about nine years old,) I was very far from what I ought to have been, yet my actions were often misunderstood, and, having a very keen sense of what I called justice, I was often inclined to be very rebellious, and got into scrapes almost continually. During the period of my school life at York, which was about six years, I believe, though I still at seasons felt the love of my Heavenly Father in my heart, and observed some of the outward forms of religion, I was as far from God as it was almost possible to be. I should have been terrified at the idea of dying, and still I had superstitions about the happiness of heaven, which I used sometimes to communicate to my schoolfellows. Notwithstanding this, I took no pleasure in anything good, and I had literally 'no hope, and was without

God in the world.' I have often thought, that it was for my dear father's sake, who was then far away in foreign lands, that I was preserved from going greater lengths into sin. I was afraid to think of the state of my own heart, and therefore I sought happiness in all sorts of girlish folly."

After alluding to the decease of some of her near relatives, and particularly to that of her aunt, Elizabeth Janson, which occurred when she was about fifteen years old, and when she was at school at Newington, she proceeds.

"This was a little before the Yearly Meeting of 1839, which I had the privilege of attending, and for a time, very earnest desires were raised in my heart, to become what the Lord would have me to be. It was the practice of some of the girls, to retire to their own rooms in the evening, for the purpose of reading the Bible; one of them often retired without a light, and this led me to believe that she went for the purpose of endeavouring to wait upon the Lord, and I myself commenced the practice of going occasionally for this object, a practice which I have continued to the present time, and which I have found very good for me, though I have often gone, perhaps scores of times in succession, forgetful of what was my professed intention in so doing."

In the spring of 1841, my father returned from his long journey, and very soon after our family circle was again broken, by the death of my aunt, Abigail Backhouse. Her illness and death produced

a considerable effect upon me, and I now began to inquire earnestly, what must I do to be saved. I made great efforts to do what I thought was right, yet I was very ready to judge others, and after all, I often did very wrong myself, and my heart was not right with God; I was depending upon my own righteousness for salvation; nevertheless the Lord, who knew that, though often halting, I was sincere in my desire to love Him, was pleased, after I had gone on in this way for perhaps half a year, to reveal His love to me. It was one First-day evening, when we were reading the letters of Jonathan Hutchinson, and I was thinking how it would be possible to live a long life without falling away, that the words, ‘By trust in Jesus,’ ran through my mind with such force, that I could doubt no longer; and I left the room as quickly as possible, to give vent to my feelings and to pour out my soul in thankfulness to God. The veil seemed rent from my eyes, and I saw that it was through Christ alone, that we can come to God, and inexpressible was the peace which I was permitted to enjoy. I felt a new life, every thing I did seemed to be done from new motives, and my whole soul seemed to repose on the love of God, in giving me such a Saviour: then I could say with Job, ‘I have heard of Thee by the hearing of the ear, but now mine eye seeth thee.’ This happy state lasted but a short time, for I too soon turned away from the blessed light of Christ, and took pleasure again in other things.”

“I sometimes still despaired of ever obtaining sal-

vation, but in time, I was permitted to believe that my past sins were blotted out. I felt that a ‘new and living way,’ was indeed opened to me, whereby I might draw nigh to God, and therein I was greatly rejoiced. Still the adversary of all good was very busy, trying to divert me from the inward work, and to make me think a great deal about cleansing the *outside*, and making my actions appear fair before men. I thought that most professors of religion did not act up to what was required of them, and I attended to them, rather than to myself; but in His own good time, the Lord was pleased to show me my folly, and hitherto He has kept me from an *entire* forgetfulness of Him, though I have too often wandered out of the right path. He has given me to see more clearly, how entirely I am dependent upon His help, and how necessary it is for all to endeavour to abide in Him; and, that it is those who are led by the Spirit of God, who are, indeed, the sons of God. Notwithstanding all His great goodness, I have too often acted in my own strength; I have not rightly attended to the dictates of His Holy Spirit in my heart, but have followed the voice of the stranger, rather than that of the good Shepherd; and thus I feel that I have not made that progress in the heavenward journey that I ought to have done; for true it is, that we cannot live to-day on the bread of yesterday. Such has been my carelessness and want of faithfulness, that I have often been ready to exclaim, ‘Surely I shall one day fall by the hand of Saul.’”

“Wandering thoughts, and a want of prayerful dependence upon the Lord, a want of true silence before Him, and a lamentable forgetfulness to seek to know His will, have sadly marked my progress. Were it not that I have, now and then, been permitted to feel a little renewal of faith, that Christ died for my sins, and is able and willing to save, I do not know what would, by this time, have become of me; but I cannot look upon myself in any other light, than that of one who has known the Lord’s will, but who has, times without number, neglected to do it.”

The following are extracts from her private memoranda:—

11th mo. 21st, 1841.—“We are nothing, Christ is all. O, the importance of knowing this really to be the case, and may I ever endeavour to seek to be made fully sensible of the great need we individually have of a Saviour! For though it is easy to say to ourselves, that there is none other Name whereby we may be saved, it is not in our own strength that we are able to feel our absolute need of Him. And when we see how many wander far from Him, it behoves us to use all diligence, to make our calling and election sure, and to take heed that we do not deny Him before men, and so become gradually led away. May I be enabled continually to trust in Him, and in Him alone; and may I seek continually the forgiveness of my sins, for His sake.”

11th mo. 28th. 1841.—“We none of us know

how short a time we have to live; or even if life is granted, we may be deprived of our senses; what need have we then to be continually on the watch, endeavouring to know and also to do the Lord's will! O for more ability to seek Him aright, for more devotedness of heart, more singleness of eye to Him! I trust I have, during the past year, made a few steps towards heaven; but O, how very many have been my lookings back, and even my rebellions. Might not I long since have been cut down as a cumberer of the ground, or as a tree bearing no fruit, except of a poisonous nature? Yet the Almighty has still been pleased at times to visit me, and though very far from what I ought to be, I may acknowledge that I am not without a hope that He who can do everything will be pleased, for Jesus' sake, to take away the stony heart."

1st mo. 6th, 1842.—“Think not to say within yourselves, ‘We have Abraham to our father.’ What necessity we have to bear this in mind! For assuredly, ‘no man can save his brother, or give to God a ransom for his soul;’ and whilst we have so many sad examples of the children of good Friends leaving our Society, may I ever bear in mind the necessity of daily, yea, oftener than the day, waiting upon the Lord, and praying unto Him to enable me to watch continually; for the enemy is very subtle, and without the help of the Spirit of that Saviour, in whom is our only hope, we are sure to be overcome. May I never be building on the past, or on any good works of my own; for what may appear the best are

often very impure in the Divine sight. I think I am more than ever persuaded that the kingdom of God is within, and consisteth not in meats and drinks, and divers washings, and that no worship is acceptable in the sight of the Almighty, but what is performed in spirit and in truth."

"I think I can truly say, that I desire above all things to strive to know, and to do the will of God; but alas, how often does the weak flesh fail! I think I may say, that the comfortable feeling, (if not peace of mind,) that I am sometimes favoured to experience, would of itself be an ample reward for any little sacrifice which I have ever made, or any act of obedience which I have been enabled to perform; for I do feel, that the Lord is good to all them that even desire to fear Him, and to hope in His mercy; and may I be stirred up to still greater diligence in the pursuit of heavenly things, and to still greater watchfulness in regard to things which may appear trifling."

5th mo. 6th, 1842.—“O, that none of my pursuits, lawful in themselves, may have an unlawful place in my heart! For how easy it is for things of a scientific character to take up so large a share of our thoughts, as in some measure, to make us turn to them, instead of to the Lord, and to find them intruding into our thoughts, at times when we wish especially to wait upon Him; and how inadequate we are, of ourselves, to suppress them! Lord, be pleased to enable me clearly to see how far it is lawful to go in these things, and having seen, enable me

to perform Thy holy will; that so none of these things may separate me from abiding in Thy love! I feel that I am very weak, and O. be pleased to make me feel yet more so, and that, through abiding in Christ Jesus alone, strength is to be found."

11th mo. 14th, 1842.—“Self-love and self gratification are the ruling principles of nearly all my actions! Surely there never was so selfish a being as myself! I want self to be entirely annihilated, that the glory of God and love of Jesus may be the ruling principles of my heart. I fear even this desire is influenced by self-love; but I do indeed wish, from the bottom of my heart, that I may know Christ to be all, and in all. O Lord, be pleased to disclose to me more fully, my entire depravity, and how much self influences even what seem to be my best actions! O, be pleased to humble me! Empty my heart entirely, and make it a temple fit for Thee to dwell in. Enable me to attend very closely to the pointings of thy Holy Spirit, and continually to look unto Jesus, as the only Mediator and Atonement for my manifold transgressions.”

6th mo. 13th, 1843.—“Under a little renewed sense of the goodness and mercy of Him who has said, ‘Ask and ye shall receive, seek and ye shall find,’ I would desire to ask, for Jesus’ sake alone, for ability to worship thee, O Lord, in spirit and in truth; to be enabled to draw nigh unto thee; and also, to ask for the blessing of a meek and quiet spirit. O Thou, who alone canst say, ‘peace be still,’ so as to cause a great calm, be pleased to give me a

little patience in waiting upon Thee, and to know a little of the silence of all flesh before Thee. O, be pleased, for my Saviour's sake, purely to purge away the dross, and to take away all the reprobate silver!"

12th mo. 10th, 1843.—“The enemy has various snares by which he seeks to entrap us. I believe one that I am in great danger of falling into and do often fall into, is that of giving my judgment rashly, and consequently over-stepping the mark, in condemning things which may be wrong to a certain extent. How contrary to the humble, lowly spirit of Jesus! O, that he would be pleased to moderate my impetuous temper, to make me continually sensible of my own weakness in thus setting up my judgment, without seeking counsel of Him! I want to be humbled, and to look continually to Christ, instead of leaning on the briars and thorns of my natural understanding: may every plant that my Heavenly Father has not planted, be indeed rooted up.”

2nd mo. 7th, 1844.—“O, for more of a fervent desire that Christ might be ‘all in all,’ that I might indeed love the Lord, with all my heart, and soul, and strength, and know him to be truly my God, and that I have none in heaven but Him, and none upon earth that I desire in comparison of Him! Be pleased, O Lord, to stain all the things of this world in my view; and, O, enable me to seek after and attend to the convictions of the Holy Spirit. Thou, O Lord, alone knowest the depth of my sin, for how often have I rebelled against Thee. Thou alone canst

enable me truly to repent and turn to Thee; be pleased to do this, for Jesus' sake."

12th mo. 9th, 1844.—"It is now about three years since I first knew Christ to be precious to me. What advancement have I made, since that time, in the Christian course? and what advancement might I not have made had I but kept my eye single unto my heavenly leader? How often have I turned aside from Him, and served other gods; yet in His wonderful condescension, He has been pleased, again and again, to visit me: ah, how long shall I halt as between two opinions? Why, seeing I believe the Lord to be God, do I not follow Him? Often I fear, because I seek to do, in my own strength, what I can only do in His strength, which is made perfect in weakness, and not when we think we are able to do what is right by ourselves. I had almost forgotten that true worship can only be performed in spirit and in truth, until something in conversation last evening directed my attention to it. Though I have sometimes thought I prayed for the help of the Holy Spirit, yet how have I neglected to wait for it,—to wait upon God for His help; have I not then been kindling to myself a fire, and compassing myself about with sparks of my own kindling! Be pleased, O Lord, to enable me henceforth to serve Thee with full purpose of heart, and to look continually to Jesus for help to do so."

12th mo. 31st, 1844.—"This is the last day of the year, and I do not know that I may live another. I do not think that I yet bear the fruits of being a

new creature in Christ. I do not act just in the same manner at all times, without reference to the persons I am with ; too often, I fear, what appear my best actions are performed in order that I may have the praise of men ; yet, at times, I do feel that Christ is precious, and did I but seek for help to abide more in Him, I believe this would oftener be my happy experience. Truly, the Lord is round about us, when we put our whole trust in him ; no good thing does he withhold ; but, alas ! how is it that I so often descend from the watch-tower, and seem to forget that without Christ I can do nothing ! ”

8th mo. 17th, 1845.—“ It is now nearly two weeks since I attained the age of twenty-two years. I am almost afraid that I have been living, lately, in a state of forgetfulness of God ; at least, in a state of forgetfulness of how entirely dependent it behoves us to be, if we would be led by the Spirit of God. When shall I learn, practically, that without Christ I can do nothing ? O that I may, from this time forth, seek constantly to be endued with his Spirit, and for his help to overcome my fault-finding and differing disposition :—

‘ O give me the heart that would wait and be still,  
Nor know of a wish nor a pleasure but Thine.’

I do not think that I have made many steps in the right way since this time last year ; and then, how awful is the thought, that I must have been going back ! I fear I love this world more than Jesus.”

12th mo. 19th, 1845.—“ During the past few weeks I have frequently felt the goodness of the

Lord ; and I believe I may say, that I have felt greater thankfulness for the blessings I enjoy, than has often before been the case ; but I still have great need to watch over a hasty, fault-finding, and discontented disposition, which leads me to speak to, and of others, in a manner which is quite contrary to the meek and lowly Spirit of Christ. I have also still to lament that I know but little of that entire prostration of soul before the Lord, in which Christ is felt to be our all. I have a very active mind, and it seems peculiarly difficult for me to attain to a state of mental stillness ; yet I believe this is attainable, and, O may I earnestly seek after it ! ”

1st mo. 15th, 1846.—“ Truly the Lord is very good ; he hears and answers prayer, however feebly offered. He has lately permitted me, at times, to feel a little of that silence of all flesh before Him, in which the soul holds communion with Him, and feels that all good comes from Him alone ; but I want to know far more of a steadfast abiding in Christ, in which alone I believe we can be safe from the attacks of the enemy. I have naturally a very strong will, and far too high an opinion of myself, and of my own judgment and discretion. I want to know my own will brought down, that I may know no will but Christ’s, and that self may become of no reputation : Divine grace alone can work this change, and will assuredly work it, if I, on my part, do not resist its operations. Enable me, O Lord, to close in with the working of thy Spirit in my heart ; and, for Christ’s

sake, help me to give up my own will, and to abide in Thee far more than I have yet done."

4th mo. 3rd, 1846.—“I have lately felt desirous of recording how good the Lord has been to me. Surely if I were but more willing to follow his guidance, I should have abundant cause to magnify His name. Though I sadly too often neglect to seek his help, I can truly say, that whenever I have sought it, I have found it to be near; and often I have had great cause to rejoice in His mercy, and to be glad in his salvation. Yet, at times, a fear attends me lest I should not be allowing all my deeds to come to the light; and O that I may keep nothing back, but that I may indeed know the Lord to search me! I want to be made quick of understanding in His holy fear, and to be much more afraid of offending Him; and O, that He would enable me to know that ‘the words of my mouth, and the meditation of my heart,’ are acceptable in His holy sight; for I fear this is far from being the case, and while it is so, it is an evidence that my heart is not right. I must know far more of abiding in Christ, before anything like Christian perfection is attained; nevertheless, I sometimes have a little hope which is indeed as an anchor to my soul.”

6th mo. 21st, 1846.—“It is a privilege to have a quiet home, and kind friends, who are ever desirous for my best welfare; and it is a privilege, too, which I am very apt to forget, that there is a quiet home within, where I may be still. How strange, that notwithstanding I have felt the preciousness of the

blood of Christ to my soul, and have at times known something of the ‘communion of the Holy Ghost,’ my mind is still so taken up with the pleasures of the world, and I so often descend from the watch-tower, and allow earthly love to take the place of love to Christ, and of thankfulness to Him who has done so much for me. May I be quickened in the fear of the Lord, which is as a fountain of life to preserve from the snares of death.”

8th mo. 2nd, 1846.—“I have had a cough for a month past, and feeling poorly a few evenings since, I was led to think that perhaps I should not live long, in which consideration I felt that my will was not resigned, and that I should not like to leave all the pleasant things of this world. I was grieved to find how much the thought of death pained me, for it showed me that I still loved the world more than God; whereas I had sometimes comforted myself with the hope that, if my life were called for, I should be enabled to trust in Christ, and through Him to find an entrance into heaven. But it will not do to be thinking what we may be enabled to do; we must realize this blessed trust at the present time, if we hope to realize it at the day of death. My little indisposition has shown me how incapable the mind often is of seriously considering these things when the body is out of health; what need there is for me to give diligent heed to the things which I have heard and believed, lest I should let them slip; and, O may I seek to know, day by day, that I have such an interest in Christ, as that I need fear no evil.”

8th mo. 4th, 1846.—“My twenty-third birthday. What a strange life I have led for the last five years! I have been acknowledging that Christ has an undoubted right to rule and reign in my heart, and yet I feel that his kingdom is not yet established there. Sometimes he has, I trust, been set up as King, but how often has the government been usurped by enemies who have said, ‘We will not have this man to reign over us,’ and whose servants have so filled the house, that there has been no room for the Prince of Peace! Yet, truly, the compassion of the Lord has been wonderful towards me, whenever I have turned to seek Him; He has so often stretched forth the crook of His love, to gather me into the fold, when my rebellious heart was wounded by the roaring lion that walketh about seeking whom he may devour, that there seems cause for me still to hope in His mercy—still to seek to abide in the true sheep-fold, in which there is but one Shepherd. Oh! that after all this wondrous love—this being followed even as into the wilderness and plucked out of the pit, I may indeed seek to have the sign of one of the true Shepherd’s sheep, who know His voice, and follow Him, and who will not follow a stranger.”

11th mo. 28th, 1846.—“I have lately been in a scene of much bustle and excitement, and have too often allowed my mind to be cumbered with the cares, and perplexities, and pleasures of this life. O that these may not be permitted entirely to choke the seed which the Good Husbandman has, I trust, sown in my heart! Surely I have great cause to praise

Him for all His mercies, and for the marvellous manner in which He has condescended to regard my weaknesses.”

8th mo. 8th, 1847.—“In reviewing the events of the past year, I am led to fear that I have made but little, if any, progress in the way to the kingdom. I have talked and written a great deal about the necessity of journeying thither, but have I myself been walking in the narrow way? Alas! I fear I have too often been sleeping, or losing strength, by entertaining in my heart many guests which had no business there. I greatly need to be made more sensible of my sinful condition, and of my entire inability to help myself; I have not that lively love to my Saviour which I ought to have; and though at seasons during the past year I have been favoured to feel His Divine overshadowings, yet I have known little or nothing of that abiding in Him wherein I should be kept from evil.”

On the 18th of 8th mo., 1847, Elizabeth Backhouse was united in marriage to Joseph Crosfield, of Liverpool. In the prospect of this union, earnest were her desires for right direction, and very deeply did she feel the responsibilities which attached to her new position. Her home was a very happy one, and her serious deportment evinced that the work of grace was going forward; yet again and again, in her diary, we find her mourning over her own earthly-mindedness; and as the light of Christ shone with increasing clearness in the secret recesses of her soul, so the hidden things of darkness were made manifest; and

whilst thirsting after holiness, and an entire conformity to her Heavenly Father's will, she felt that in His free mercy, through Christ alone, was her only hope of salvation. In her memoranda, dated 5th mo. 7th, 1848, she remarks :—

“ I doubt if I feel sufficiently sensible of the uncertainty of life, or rather whether I feel sufficiently alive to the great importance of being entirely ready, should it please the Great Disposer of events to take away my life. I know that life is always uncertain, and that we know not the hour in which we may be called to stand before the judgment-seat. I enjoy many blessings, and I sometimes think that my enjoyment of earthly things is so great, that it cannot last long. I cannot speak of much, if any, progress of late; my thoughts are much occupied with present and expected pleasures; I sometimes want to be made entirely the Lord's, and I sometimes feel desirous to be enabled to leave the future entirely to Him, knowing that He will do with and for me as He sees best.”

10th mo. 27th, 1848.—“ Many months have now elapsed since I wrote anything in this book, and now I feel that I have been making an idol of my precious child; I have known much of the loving-kindness of the Lord, but very little of thankfulness and obedience to Him. I sometimes wish to be stirred up, and I ought to be very thankful that I am still, at times, permitted to feel uneasy about my state.”

12th mo. 31st, 1849.—“ On the 3rd of Eighth

month, a second dear little boy was given to us. At the time of his birth I felt very ill, and thought my recovery very uncertain; but I seemed to turn away from the thoughts of death with a sort of dread, which evinced that I was not ready to meet it without fear; no, truly, for I live too much to myself, and am mostly very lukewarm. I feel that love to the Saviour has grown cold, whilst love to the dear babes whom God has been pleased to give us has abounded. To my shame be it written, for surely these things ought not so to be. O, if I am permitted to live another year, may it be more to the glory of God!"

From this period, Elizabeth Crosfield's private memoranda appear to have ceased; but whilst there might be less of expression, it was evident to her friends that the work of sanctification was going forward in her heart, and that her spiritual experience was deepening, while her attachment to the principles of the Society of Friends, and the interest which she felt in its discipline, continued unabated. Many of her friends ventured to cherish a hope that she was in a course of preparation for further usefulness; but He who alone knoweth what is best, saw meet that it should be otherwise.

On the 20th of Fourth month, 1852, six days after the birth of her fourth child, feelings of uneasiness were aroused in the minds of her friends, from her extreme weakness; and the following morning it was thought best to call in additional medical advice.

After the doctors had been, she expressed a wish to be informed if they thought her in danger. On being told that they thought her case critical, but by no means hopeless, she remarked upon the desirableness of always being ready, and expressed some fear whether this was her own case. On her aunt reminding her that we have nothing to trust to but the mercy of God in Christ Jesus, she immediately replied, "As to the true foundation of hope, I have long had no doubt of that; but then thou knowest there ought to be a going forward; the watch has not been always maintained." On allusion being made to the many weaknesses of the flesh, she spoke of the difficulty she at times felt in restraining her mind from wandering, and planning what was to be done in her house and family. On being reminded, that though Martha was cumbered with much serving, it was said that Jesus loved Martha; she looked very animated, and said this had often been a source of great comfort to her. After awhile, again speaking of her critical state, she said, "I have been thinking of the words, 'This sickness is not unto death, but unto the glory of God,' and if this should be the case with me, and my life should be spared a little longer, I desire that I may live more to the glory of God."

Her quiet calmness was very striking, no anxious expression, but evidently a deep searching of heart, as to the grounds of her hope of salvation.

About five o'clock, calling her husband, she spoke

seriously of the probability of a change taking place, saying, "My dear, in a short time my little children will be deprived of a mother's care; but I feel that there is One who can take far more care of them than ever I could do." After a pause she continued, "I do not mean that I feel certain that I am going to die, but I am growing weaker, and it seems as though there could be but one termination." Her exhaustion at this time was so great that it was only at intervals that her remarks could be fully understood. She continued,—"I do not yet feel that full assurance of acceptance that I should wish." Her husband encouraged her to hope that, through infinite mercy, this would be permitted before the time of her departure came. She then proceeded, "I hope, my dear, thou wilt endeavour to train up our little ones in the love of the Lord; teach them to follow the guidance of the Holy Spirit, and when they feel anything within them correcting them for sin, that it is the Holy Spirit. Be sure to bring them up in the use of the plain language, and set them the example of this." She spoke of some of the views of Friends, as to what many termed "little things," but said, that in her mind, they were of much importance, and did not deserve the appellation of "little things." When the medical men came, they expressed their opinion that the case had become much more decidedly unfavourable; she inquired what they thought, and received this opinion as she had done before, with perfect composure. Her

father arrived soon after nine o'clock; upon his going to her bed-side, she said, "It is a comfort to me to see thee again once more in this world. I have nothing triumphant to boast of, but am favoured to feel quiet and peaceful." After a time of solemn silence, she said to her father, "Father, if thou thinkest that I am building up where I ought to be pulling down, I hope thou wilt tell me." Her father replied, that he believed she was resting on the only right foundation; she remarked that she had long known the way to the kingdom, but had not walked in it with sufficient diligence, but that she believed her Saviour had condescended to take all her sins upon himself, and she was permitted to feel quietly peaceful in this belief. She said, "It seems difficult to me to realize the idea that I shall so soon enter into a state of eternal rest, there to join the innumerable company in singing the song of Moses."

After a time, she said that her prospect did not seem quite so clear; but on its being remarked, that she was now passing through the valley of the shadow of death, particular stress being laid upon the word shadow, she immediately caught the idea, and added, "Thy rod and thy staff, they comfort me." From this time, the shadow which seemed to have been permitted to cross her path vanished, and soon afterwards she said, "I now feel a degree of assurance, I cannot say triumph, but I am satisfied." At another time, she said, "How marvellous it seems that, at so early an age, I should be freed from all

the cares and anxieties of this world, and permitted to enter a mansion prepared for me in eternity!" About midnight, she expressed a wish to see her two eldest children; deeply touching was the scene when they were, first one and then the other, brought from their beds; their rosy cheeks forming a striking contrast with the paleness of their precious mother, whose face, however, beamed with affection, as they were brought to receive her last kiss. Rousing all her remaining strength, she told them that they would never see their dear mamma again, that God was going to take her to heaven, to dwell for ever with Jesus; and desiring them to be good boys, and kind to their dear papa and brothers and sisters, with tenderest affection, but with perfect calmness, she kissed them, and took a final leave of these precious treasures.

She now seemed to have done with the things of time, and soon afterwards said, "I may adopt the language, 'Death is swallowed up in victory.'—I wish you all to join with me in praise."

As the night wore away, and the morning began to dawn, apprehending her end near, she held out her hand to each of those who surrounded her bed to take a final leave; and almost the last sentence that could be collected was, "I wish you all to know, that I feel a full assurance that, through unmerited mercy, my name is written in the book of life of the Lamb that was slain from the foundation of the world."

For a short period, she lay breathing with difficulty, until a few minutes past five in the morning, when the spirit was released, we reverently believe, to be for ever with the Lord. Sweet was the feeling at that solemn moment, and the tribute of thanksgiving and praise arose to Him who had thus marvellously shown his power, and, through his infinite mercy, had taken this beloved one to a mansion of everlasting rest.

She died on the 22nd of 4th month, 1852, aged 28 years.

# BENJAMIN MIDDLETON FOX,

OR

TOTTENHAM.

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BENJAMIN MIDDLETON FOX was the son of Samuel and Maria Fox, and was born at Wellington, in the 2nd mo. 1828.

In recording the early decease of this interesting and hopeful young friend, we are instructively reminded of the christian character and devotedness of his excellent mother, of whom he was deprived at the age of sixteen. Her maternal solicitude and fervent prayers, on behalf of her beloved children, met with a grateful return from the tender and susceptible heart of dear Middleton. He keenly felt her loss, and, at subsequent periods of his life, we find him cherishing her memory with fond affection, and giving comforting evidence, that the religious care of his parents was not unattended with the divine blessing.

Contemporaneously with the more full development of the intellectual faculties, and the unfoldings of religious experience, it was deeply instructive to

observe the progress of the Christian graces in his conduct and practice.

As he advanced towards early manhood, Middleton had become peculiarly guarded in the language he made use of, when conversing on ordinary topics, as well as on subjects of the highest moment; and the truthfulness for which he was conspicuous, both in word and action, was no longer invaded by extravagance of expression. That singular refinement of taste, which formed so prominent a feature in his character, and which at one time appeared in danger of interfering with the self-denying requirements of the Gospel, when brought under the regulating influence of religion, served but to add to the attractiveness and beauty of his now chastened mind.

He was a diligent reader of the Holy Scriptures, which he studied with deep and reverent attention; and as he was exercised to prove all things, and to hold fast that which is good, he became increasingly satisfied with those religious principles in which he had been educated; whilst in the progressive work of Divine grace, the difficulties, and perplexities which, at one period, assailed his mind, were exchanged for a simple confiding faith; a faith, which, as he approached the confines of the invisible world, sustained his mind, in that heavenly composure, that fulness of peace, which were the portion of this youthful Christian, amid the weakness and the weariness of the mortal tabernacle.

In proportion as his mind became imbued with the supreme importance of heavenly things, did it ex-

pand in interest for the welfare of others; and whilst residing a while in Italy, for the purpose of health, amongst a Roman Catholic population, he was anxious, notwithstanding his feeble state, to contribute his mite towards the diffusion of Gospel light, by the distribution of Testaments and tracts. But it was especially towards his much loved brothers, and many dear relatives, that his mind turned with Christian interest and affectionate solicitude, desiring that they, as well as himself, might partake of the fulness of the blessing of the Gospel of Christ.

The following letters to one of his school companions, to whom he was much attached, and who was called, before himself, to mingle with the company of the redeemed in heaven, will show the bent of his mind at that early period. One of them appears to have been written whilst at school, when about sixteen. The other after he left it, near the age of seventeen.

To JOSEPH GILLETT, Jun.

“ My dear Joseph,—Seeing that our lot has been cast for some time in the same family, and that we have been connected together more closely than has often been the case with many of the members of it; and having felt of late a desire, and I trust, in some small degree, a longing that thou mayest become one of those who do hunger and thirst after righteousness,’ I have been induced to express towards thee something of my sense thereof.

“ Faith is the substance of things hoped for, and

the evidence of things not seen,' is an apostolic declaration, well worthy of our attention, as it may lead us to a consideration of the divine attributes, of our own state by nature, of the eternal consequences of sin, and of the glory that shall hereafter follow to those who have, through faith in the Lord Jesus Christ, known their sins to be washed away in his blood, and become 'inheritors of the promises.' O, may we each be stimulated to persevere in the race set before us, looking unto Jesus, the author and the finisher of our faith, and we shall assuredly know the Lord to be on our side, so that we shall not be moved; remembering the words of the Psalmist, The Lord is a sun and shield, he will give grace and glory, no good thing will he withhold from them that trust in him. Hoping that we may both experience the Divine grace in our hearts, and be permitted to meet each other in the realms of glory, when time to us here shall be no longer,

I remain,

Thy sincerely attached friend,

B. M. Fox.

"Be thou faithful unto death and I will give thee a crown of life."

Tottenham Green, 1st mo. 30th, 1845.

"My dear Joseph:—I enclose now a little book, which I hope thou wilt accept from me. It is entitled, 'Sacred Harp of American Poetry.' I hope there are some pieces in it which thou may'st like, I noticed one at p. 145, 'The Land of the Blessed;' I

think that my feelings have, on one occasion at least, coincided with what is there described, particularly in the two last verses. Thou may'st remember my telling thee, in one letter which I wrote a few months since, of my sitting on the top of the cliffs, near Torquay, one evening, a little before sunset, when feelings of a most sweet and affecting nature came over me, in contemplating the wide-spread ocean before me, and the chalk cliffs extending as far as Portland, with the beautiful tints of the sky. My thoughts were led, almost involuntarily, to that future scene of existence, which we are taught to believe is to be our lot, when we have quitted this stage of mortality, even that happy country, into which we humbly trust the spirits of those who have endeavoured to serve their Lord and Master here on earth have entered, and in which I earnestly desired that I might at some period not far distant, be permitted to enjoy eternal communion with the spirit of that loved one, who is now an inhabitant of the courts above.

“O, my dear friend! may we be enabled so to seek for pardon and remission of sins, so to put our trust in Christ, our Saviour, and to seek for his intercession with the Father, that though we see him not yet, believing, we may ‘rejoice with joy unspeakable, and full of glory, obtaining the end of our faith, even the salvation of our souls.’

“I hope to return to Wellington to-morrow morning. Mingled, doubtless, will be the feelings with which I return to my present home, a place where I

have been favoured with some refreshments from the table of the Lord, and where, at other times, I have been constrained to say, even with weeping, ‘Lord, I am oppressed, undertake for me.’ My mind is indeed often cast down, through a sense of my many transgressions, and I may almost say, even as below hope; but I do indeed trust, that I may be permitted still to know His presence to go with me, who went with the three children formerly through the furnace of Nebuchadnezzar. For, my dear —, if the Lord be with us, what can harm us? ‘Though war shall rise against me, I will not fear. Though an host shall encamp against me, in this will I be confident.’ I must now say farewell; and hoping, we may both be favoured to find ‘Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph,’ to be our strength, our song, and, finally, our great salvation,

I remain thy affectionate friend,  
B. M. Fox.”

The state of dear Middleton’s health becoming more and more precarious, the winter of 1850–51 was passed at Torquay; and in the succeeding autumn, a journey on the continent was undertaken, — not so much by the advice of his medical friends, as to gratify the cravings, caused by his physical state, for the cloudless skies and sunshine of the south.

He left Tottenham the 28th of Tenth month, accompanied by his two faithful cousins, L. and R.

Tregelles, from whose journal the following particulars are extracted.

"We reached Hyeres on the 6th of Eleventh month. It is delightful to see how dear M. has revived, under the influence of rest and sunshine. He has been able to walk out to see the Palms and the Cacti, and was interested, too, in the distribution of tracts, which, in most instances, were thankfully received.

"On the 10th, we left for Nice. Here, after a few days, dear M. seemed drooping, and we thought it best to see Dr. Travis, before we arranged our plans for the future. Dr. T. was surprised and touched by dear M., telling him that he expected no improvement in his health, but only looked to a more genial clime than our own, as a possible means of retarding the progress of disease. He sanctioned our settling at Cimiers for a month, where we went on the 19th.

"On the 7th of Twelfth month, after appearing more than usually exhausted, a short cough was followed by expectoration of blood. M. observed, with perfect composure, but with deep seriousness, 'This is something rather more definite.' In the afternoon the dear invalid remarked, 'that although we had not had our little meeting at the usual hour, we need not forego it;' and accordingly at three o'clock we sat down together, and I think we all felt it to be a time of refreshment, and of renewed filial trust and confidence."

Villa France, 1st mo. 8th, 1852.—“The weather warm and beautifully bright, M. refreshed by a boating on the Mediterranean, and for a few days he was so nicely, that he ventured to walk in that interesting neighbourhood more than he had done for a considerable time, always taking with him tracts or little books for distribution.

“After being more poorly for a few days, he was so recruited as to be able to walk in the garden. I remarked to him, that I thought he was gathering up a little strength for the projected voyage, and hoped that this would be refreshing to him. He said, ‘perhaps it might be so, but he was ready to think that the whole frame was succumbing to disease.’ I could not controvert this.

“Under grateful feelings for the kindness we had experienced, and for the leadings and care of a gracious Providence, we left Villa France, and embarked for Genoa, on the evening of the 26th. Here we met some of our relatives from England, and we all embarked for Leghorn on the 30th. We had a fine passage; but an accumulation of little fatigues, with the coldness of the weather, affected our dear invalid greatly, and we had a few days of anxious nursing. He so far rallied, that on the 7th of Second month, we went on to Pisa, a change, which, for a few days, he greatly enjoyed. and on the 13th, we proceeded to Florence.”

A short memorandum, feebly penned about this period, instructively indicates the state of his mind.

"The day before yesterday being the anniversary of my twenty-fourth birthday, could not but bring with it a recollection of the merciful way by which I have been led during the past year. Great indeed have been the favours poured upon me, but how little the evidence of their appreciation! How insignificant the returns! A large portion of outward enjoyment has been permitted, since this time last year. My five months' tarriance at Falmouth afforded much interest and many pleasures; while my studies, as at Torquay, formed not a small part of them, and the facilities for getting on the water seemed very beneficial to my health. My stay on Blackdown was a choice season, which the delicious air and situation, and increased power of outward enjoyment, combined with social pleasures, cause to remain as a bright spot in my recollections of the past. As to our journeyings and situation this winter, I have had much to enjoy in different ways, although I have become so much more of the invalid, as to render the ordinary pleasures and interests of Italy, both as to nature and art, a good deal beyond my power; but greatly indeed have I been favoured in having been permitted to experience something of a gradual loosening of the ties to earth, and I am ready to trust, an increased sense of the glory and beauty of that inheritance which is incorruptible. And now in view of the possibility of having entered on the last year of my sojourn in this lower world, earnest is my desire, gracious Lord! that weak and unworthy as I am, I may be favoured to receive such abundant sup-

plies of grace and strength, as to be enabled to dwell continually near to Thee ; to have my affections gradually weaned from the objects of time, and fixed on those of eternity ; and to feel that the things that concern my Saviour's righteousness, and his glory, are my chief joy. But oh ! should it be Thy will that my path should lie through the deep waters of bodily or mental conflict, descend to assist me — to fulfil, in my experience, the blessed language, ‘ My grace is sufficient,’ and prepare me for an admittance, in Thy own good time, into Thy courts above.”

The Journal resumes, “ Middleton very weak to-day, but looking towards home, with bright anticipations. He is sensible of the diminution of physical power, and but little able to employ himself. He remarked, it was not gratifying to be so idle, but that he was thankful that he felt no condemnation for it. He said he had no idea of resuming his studies, which had been discontinued some weeks, after being pursued with a diligence beyond his power.

First-day, 15th. — “ Our dear invalid has been in a very drooping state, but is better again, and able to enjoy the tender and affectionate letters of his beloved parents,—and warm were his expressions of love and gratitude. He remarked, what a favour it was to be spared all pain ; for, tried as he was, by discomforts merely, he feared that he should give way, if pain were added. He asked, whether I thought it was allowable, to pray to be preserved from a sense of

weakness and lowness, which were so much his portion ; and he scarcely knew whether it was an infirmity of the flesh or of the spirit. I told him I thought that such weakness of body and spirit was closely interwoven, and that it need not savour of any want of submission, to pray, if not for strength to withstand, at least, for strength to endure. He said, that in many ways, he was conscious of being very mercifully helped in answer to his prayers.

He afterwards spoke of the favour which he felt it to be that the perplexities which had assailed him both with regard to his faith and his practice, were now exchanged for a state of confiding dependence, — of the refreshment of soul which he had felt in his seasons of retirement, which were long and frequent. Speaking of being here, at Florence, a place abounding with so much to gratify his taste for the fine arts, he said, “it was wonderful to himself to feel that there was no trial or disappointment in being unable to visit the different places of interest,” adding, “and indeed of what use could it be to me now.” This was not from a morbid indifference, for his power to admire the beautiful remained unchanged ; but the eagerness respecting all these things lessened in proportion as his hopes and his affections were attracted by the unfading glories which had long dawned on his mental vision.

“On the 8th of Third month, we went to Leghorn to be in readiness for the steamer. It did not sail till the 12th, when our dear M. had rallied so as to encourage us to go fearlessly forward. He bore

the voyage well; and was much pleased at the prospect of meeting his father and brother. The interview with the latter, at Genoa, caused a flush of emotion, and he was earnest to look as well as he could, that his brother might not be impressed with his altered appearance. We reached Marseilles at noon, and whilst yet in the harbour, received the welcome news, that his father was near us in a boat."

On this occasion his father writes:—"It was a moment of unutterable interest, but we were preserved in calmness. Dearest M. is more altered than I was prepared to expect. His sunken cheeks and emaciated limbs testify to the progress which disease has made. When I look on that beautiful countenance, my heart is ready to fail within me; still I desire to commemorate the loving-kindness of our heavenly Father, who has dealt so gently with this lamb of his fold, whom he will shortly receive to go no more out. I cannot adequately set forth the fulness and the sweetness of that peace which is the blessed portion of our beloved child—the peace of God which passeth all human understanding. Not a word of complaint escapes his lips; no anxious thoughts disturb the repose of the soul. Whilst the body is largely partaking of the frailty of humanity, the soul is stayed on God his Saviour."

The journal continues:—21st.—"It is instructive to mark dear M.'s care not to give needless trouble to any of the servants of the hotel. He says he cannot bear to see them 'driven about,' and is never willing to have the bell rung for a trifling

matter for his accommodation. He told me this evening, that, although he says but little about it, he feels inexpressibly his debt for the hourly alleviations he experiences, but that this feeling of gratitude is not burdensome, because he knows that love makes it a true pleasure to render any service in our power.

"The detention of the vessel in which we were to sail for Gibraltar, is trying to the faith and patience of us all; but its effect on Middleton seems to be that of deepening his confidence in the love of God, in which he does truly seem like one cradled, and kept from the fear of evil. On the 27th of Third month we embarked. The voyage was long, but the weather was fine; so that we were able to be much on deck; but dear M. had many fluctuations. On the last evening, there was such extreme exhaustion of the nervous system, that he quite believed he was dying; but said, 'I am not afraid or alarmed. I am so weak, that I cannot even think a thought. I must beg thee to ask for me, at the throne of grace, for all that I need.' The judicious measures of a physician on board proved helpful; and he bore the landing at Gibraltar very nicely. He was exceedingly pleased with the beautiful verdure of this place, and connecting his feelings of perfect peace, the evening before, when he thought this earthly scene was closing on him, with his admiration of the beautiful flowers and sunshine, I was reminded of the last portion of Scripture I had read to him, 'all things are yours.'

Fourth month, 5th.—"Embarked for Southamp-

ton. On the 11th he remarked, ‘ How fast the days and nights are passing away! We are so wonderfully and so graciously helped; and the alleviations by night and by day are so many. He said he should have dreaded the voyage, if faith had not been given him; and if this were to fail him, he knew not what he should do. He lamented that he had not a more lively enjoyment of heavenly things; — hoped it was only owing to the weakness of the body; and remarked, that when he needed it more, he had been much favoured with a sense of access to the mercy-seat. He spoke in an interesting strain on the state of the soul immediately after death; and after alluding to several passages of Scripture which did not seem to accord, said, he did not believe there was any real disrepancy, and proposed that ‘ sometime, when he was a little better, we should read the parts together.’ I gladly assented, and said, I thought we need not be perplexed, if we could but receive the words. — ‘ Absent from the body — present with the Lord.’ This seemed to embrace all that he could desire.

“ As we approached Southampton, on the afternoon of the 14th, whilst resting on deck, he looked very calm, but said, he felt sadly unnerved, and that he did not know before how weak he was. He could not wholly restrain his tears, but said, they were not from any painful emotion, but the mixture of feeling in the prospect of meeting his beloved mother and brother. On landing, his heart overflowed with gratitude for his many favours, and he seemed com-

passed about with songs of deliverance. On being advised to take rest in the morning, he said, ‘I hope, when we get to the Isle of Wight, I shall not only get up to breakfast, but have a little time for meditation before. I find if I do not give my best hours to the best things, I get on but poorly; but somehow or other, I am so languid now.’”

On 6th day, the 16th, Middleton looked most unfit for any effort, but did not shrink from undertaking the removal to Ventnor; the little voyage and journey were borne wonderfully well: he sat up in the carriage and distributed tracts by the way. Almost throughout his long illness, he had in this manner manifested his christian interest for those amongst whom his lot was cast; this was the last occasion on which he seemed equal to making any exertion, and on reaching the comfortable hotel, in which preparations had been made for him, he rejoiced in the rest which he thought his settlement here would afford him.

On his father remarking, that he was glad he was so pleased with his location; M. said, “not pleased — but exceedingly thankful. I want thee to know, dear father, how graciously, how wonderfully we have been helped to-day.”

On the 17th, he appeared much relieved and comforted with an interesting conversation with his father and mother. On waking in the morning of the 18th, after a night of unusual repose, he said, “What shall I render unto the Lord for all his benefits towards me!”

In the course of the following night, he said, “What a memorable time this is, so very interesting for us to be thus brought together, and living under such a canopy of praise, as it were? What a blessed thing to be on a firm foundation! Then we need have no cares—they are borne for us; so delightful!”

During the night of the 24th, Middleton requested that the hymn might be read to him containing the lines :

“Sweet to be passive in His hands,  
And know no will but His;”

remarking afterwards, that he was thankful in the belief, that he did in measure realize this privileged condition.

First-day, 25th.—He seemed so weak as to be unable to make any effort, mental or physical; but while the rest of the party were going to join the other friends at Ventnor, in meeting together for worship, he said, “Now, I think, we may have a little meeting.” It was touchingly solemn thus to sit with this tenderly-loved one, now on the verge of another state of existence, whilst his countenance bespoke that it was not in vain, that he was seeking help from the sanctuary. He acknowledged that it had been a favoured time. Whilst settling in for the night, he said, “I have had two short precious seasons to-day. If there is work for me to do, I hope I shall be strengthened to do it, for the love of Him who has done such great things for me.” He was reminded that there is a work of faith, as well as a labour of love. “Yes, to be sure there is,” he re-

plied, “what should I have been without this faith? and if there is a work to be done, I hope I shall be enabled to do it to the glory of Him to whom I owe so much. This converse with you is very sweet, but I have little power to tell of the fulness of love, which I feel for my friends. Now farewell.”

During these days of extreme weakness, there were seasons of great enjoyment; he would speak of his illness as having been a very happy one, and although he did not make much direct allusion to the future, there were unequivocal proofs of the joy with which he was anticipating his home in heaven—the being “for ever with the Lord.”

On the 26th, an animating remembrance of the enjoyment he had had whilst listening to the 22nd chapter of Revelation three months before, seemed to come over him, and as if realizing the full sense of the words, he quoted, “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,” and then, “And His servants shall serve Him, and they shall see His face.”

In the afternoon, he asked for a little Bible-reading, something appropriate to his state; the part he was reading in course (the Epistle to the Corinthians) seemed more for those who had to act a part in life, than for him now! he wanted something to remind us of our union with Christ, quoting the passage, “When Christ, who is our life, shall appear, then shall we also appear with Him, in glory.”

In the dusk of the evening, turning to his

mother, he said, "Will dear mother repeat that hymn?" meaning the one before referred to, beginning with —

"When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to fly away."

On settling in for the night of fourth day, his last on earth, he made sweet allusion to the happy change, with touching words of gratitude to those who had had the privilege of bearing him company, through the many nights of weakness and weariness which had been his portion. This night was passed with remarkable comfort, but it was evident, in the morning, that a great change was fast approaching.

Fifth day, Fourth month, 29th — He seemed pleased to listen to a little reading, in the intervals of drowsiness and restlessness, but could not say much himself. At three o'clock, difficulty of breathing came on, and he was evidently dying. About seven, his father asked him if he was suffering, he answered, — "only tired;" on which his father said, "My beloved Middleton is tired, he will soon be at rest on his Saviour's bosom." He whispered, "that will be sweet." Shortly after, when we supposed the power of speech had failed, he said, in the faintest whisper, "I have revived a little, and I am glad of it, that I may have the opportunity of saying, that I am able to repose on my Saviour's love," repeating the words, "Saviour's love." His father expressing the desire that the conflict might be shortened, he

added, "If it be His will." The former then, on the bended knee, petitioned that it might be so, and that the tender mercy and loving-kindness, which had been extended to our beloved one, might be still granted, in his passage through the valley of the shadow of death, enlightened, as it was, by his Saviour's presence. To this Middleton added a faint "Amen." And whilst yet listening for another breath, we saw that the spirit had departed, and we felt something of the blessedness which was his, in thus being "absent from the body and present with the Lord."

He died on the 29th of 4th month, 1852, aged 24 years.

THE END.











